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*Atharvaprāyaścittāni*. Text mit Anmerkungen von Prof.

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agnihotraṃ<sup>774</sup> ced anabhyuddhṛtaṃ sūryo 'bhinimloced<sup>775</sup>  
brāhmaṇo bahuvit<sup>776</sup> uddhared<sup>776</sup> | yo brāhmaṇo bahuvit syāt  
samuddharet<sup>776</sup> | sarveṇai 'vai 'naṃ tad brāhmaṇa uddhared  
yenā 'ntarhita[m]<sup>777</sup> hiraṇyaṃ agrato hared<sup>778</sup> | vāruṇaṃ yava-  
mayam caruṃ nirvaped<sup>779</sup> ita eva prathamam iti | ita eva

<sup>774</sup> D °tre                      <sup>775</sup> BD bhimloced C bhimloce; cf. Āp. 9. 6. 12.  
<sup>776</sup> A liest statt bāhu\*: ba°; B bahuvit yo brāhmaṇo bahuddhah°; CD  
bahuvit uddhared yo brāhmaṇo [ba]huvit syāt; cf. Āśv. 3. 12. 16.  
<sup>777</sup> A yo nyanṭa°; die Stelle ist zweifellos verderbt.                      <sup>778</sup> Brahm.  
Prāy. 49a: yasyā 'gnim anuddhṛtaṃ sūryo 'bhinimrocet(!) yo brāhmaṇo  
bahuvit sa uddharet(!) yasya yajamānasyā 'gnim anuddhṛtaṃ gārhapatyād  
aviyojitam ity arthaḥ | . . . ṛtvig-vyatirikto 'pi yo bahuvit sa uddhared  
iti . . . anyeno 'ddhṛtaṃ apy anuddhṛtaṃ iti hiraṇyaṃ baddhvā darbheṇā  
'grato haretā paścād agnihotreṇā 'nviyāt(!) | hiraṇyaṃ baddhvā darbheṇo  
'ddhṛtir iti vyākhyātaṃ | yatra yatra hiraṇyaṃ baddh[v]eti tatra tatro  
'ddharaṇam iti tene 'hai 'ke agniṃ taṃ badhvā(?) 'grato hared iti agner  
uddharaṇaṃ prakṛtaṃ tasyā 'grato nayed ity arthaḥ | paścād agnihotreṇā  
'nviyād anugacched ity arthaḥ . . . tatra bahuvit kecid ācakṣate | caturdaśa-  
bhir vidyasthānair adhitair vijñātaiś ca bhavaṃti | Bl. 51a: iyāms tu  
viśeṣaḥ | caturgr̥hitam ājyam agrato haret caturgr̥hitena hiraṇyaṃ bādhyā-  
te(!) tathā kecid iti purastāt pratyānmukha ājyam juhuyāt | cf. Āśv. Prāy.  
5 b: athā "havanīye 'praṇīte yadi sūryā 'stamānaṃ(!) tadā bahuvidaṃ  
brāhmaṇam ānīya teno 'ddharaṇādini . . . nāṃtaṃ kārayet | agnipraṇayana-  
kāle hiraṇyaṃ darbhair baddhvā 'nyah purastān nayet | tataḥ paścād  
bahuvit agniṃ praṇayet | tataḥ sāyaṃ-kālā-tipatti-prāyaścittam vāruṇi-  
'ṣṭy-antaṃ sarvaṃ kāryam ity eke | kuśeṣū 'pasādana-"di-vāruṇi-'ṣṭy-antaṃ  
ity apare | athā "havanīye 'praṇīte yadi sūryodayas tadā saṃskṛtaṃ ca-  
turgr̥hitam ājyam ekaḥ purastān nayet | tataḥ paścād dhiranyaṃ raja-  
tam eko nayet | tataḥ paścād bahuvit 'agniṃ praṇayet | tata āyatane  
'gnim nidhāya purastāt pratyānmukha upaviśya jānav ājya (l.: jānu ājya)  
uśāḥ ketunā svāhe 'ti [Ā. S. 9. 7. 10] hutvā prātaḥkālā-tipatti-prātar-vrāta-  
bhṛtīṣṭy-antaṃ āhavanīyā-'nugamavarjaṃ kuryāt | kuśe[ṣū] 'pasādanādi-  
prātar-vrātabhṛtīṣṭy-antaṃ kuryād ity eke |                      <sup>779</sup> Āp. 9. 7. 1.

prathamam jāññe<sup>780</sup> agnir ābhyo yonibhyo adhi jātavedāḥ | sa  
gāyatrīyā triṣṭubhā jagatyā 'nuṣṭubhā devo devebhyo havyam  
vahatu prajānann<sup>781</sup> iti paścād gārhapatyā-lakṣaṇasyā 'rañi  
nidhāya mathitve 'še rāyyai ramaṣve 'ty ādadhyaṭ | iṣe rāyyai  
ramaṣva<sup>782</sup> saḥase dyumna ūrje 'patyāya | samrād asi sva-  
rād<sup>783</sup> asi sāravatau tvo 'tsau prāvātām iti | yaḥ kaś cā  
'gninām anugachen<sup>784</sup> nirmanthyaś<sup>785</sup> ced<sup>785</sup> dakṣiṇāgnim |

<sup>780</sup> D yajñe      <sup>781</sup> Kauś. S. 133. 6; die Mss. fügen hinter 'nuṣṭubhā ein:  
bhātyā paṁktyā guptaḥ (D uṣṇiḥ) punar.      <sup>782</sup> Ap. Śr. 9. 9. 1, wo aber  
die Vorbedingung für die Zitierung dieser Sprüche eine andere ist; vgl.  
V. S. 13. 35.      <sup>783</sup> fehlt bei A.      <sup>784</sup> Für das Erlöschen aller Opfer-  
feuer schreiben Āśv. Prāy. 6 a vor: sarvavahninām nāse sūryā-'stamayo-  
'dayāt (!) prāg bhasmanā 'rañi saṁsprīya maṁtreṇa mathitvā prañīya  
pūrvoktā tapasvatīṣṭir jyotiṣmatīṣṭis ca kartavyā | idam iṣṭidvayam ho-  
maṁ kṛtvā teṣv evā 'gniṣu kartavyam | athavā sūryā-'stamayo-'dayā[t]  
prāñi maṁthanopakramam kṛtvā pratinidhiṁ laukikāgni-pramukham gā-  
rhapatyā-'yatane pratiṣṭhāpya vihr̥tya homaṁ kṛtvā 'gnin utsrīya mathi-  
tvā tapasvatīṣṭir jyotiṣmatīṣṭis ca kartavyā pūrṇāhuti vā | sarveṣāṁ nāse  
sūryā-'stamayo-'dayāt prāñi maṁthanopakramā-'bhāve 'gnyādheyam pu-  
narādheyam vā kartavyam | . . . sūryā-'stamayo-'dayā-'namtaram sarvā-  
nugatau pūrvavan mathitvā 'gnihotraṁ hutvā tapasvatīṣṭi[r] jyotiṣmatī-  
ṣṭis ca pūrṇāhuti vā | vgl. Āśv. Prāy. 10 b: evaṁ sarva-nāse āyatana-tri-  
taya-niṣṭha-bhasmanā 'rañi ayam ta (RV. 3. 29. 10) iti maṁtreṇa saṁ-  
sprīya pūrvavan mathitvā 'gnidvayam vihr̥tya pūrvavat prāyaścittam  
tamtreṇa kṛtvā paścād dakṣiṇāgnim vihr̥tya prāyaścittim kuryāt | tasyo  
'bhaya-sāpekṣatvāt | tata sarvatrā 'nvādhāno-'pasthānāni | sarvanāse bha-  
smanā 'rañi saṁsparśā-'bhāve ca yadi sūryā-'stamayo-'dayau bhavatas tadā  
'gnivichittih | anvāhitānām aṣṭāraṇām yadā kadācin nāso 'pi etad eva  
prāyaścittam | tatrā 'nvādhānādi nā 'sti | pakṣāmtaram uktvā "ha bhaga-  
vān baudhāyanaḥ | manasvatim ced āhavanīye juhuyāt sai 'śā 'jāsrānām  
anvāhitānām savana-gatānām cā 'gninām udvātānām prāyaścittir etad eva  
homakāle 'nvādhāna-varjam | etayaivā "vṛtai 'kasminn udvāte dvayor ve  
'ti | vikṛtiṣu anvāhita-nāse etad eva prāyaścittam | vgl. Agn. Prāy. 13 a:  
uddharaṇo-'ttaram udayāstamayāt prāk sarvam (!) yugapad anugaccheyus  
tadā gārhapatyasya pūrvavan maṁthanā-"dy-utpattim kṛtvā "havanīyam  
prañīya tapasvatī[m] pūrṇāhutiṁ kṛtvā 'gnim parityajya tato hiraṇyam  
puraṣkṛtye 'ty ādi vāruṇāya svāhe 'ty aṁta[m] kṛtvā tato dakṣiṇāgner  
utpattiḥ | tataḥ karmaṣeṣam samāpayet | udayā-'stamayā-'namtaram iyam  
evo 'tpattiḥ | udayāstamaye yugapad-anugamane sarvā-nugatīḥ tatra tu  
punarādhanam eva | karmaṇas tretā-'gni-sādhyatvād āhavanīya-homa-kale  
trayāṇām agnīnām samyak samimḍhanam kṛtvā homaḥ (!) kuryāt | yasya  
kasya cit karmaṇo 'rthāya vihr̥teṣv agniṣu yat kiṁcid agnisādhyā[m]  
naimittikam utpādyate tasya naimittika-sahitasya ta evā 'gnyao bhavyuḥ |  
na punaḥ-punar vihartavyaḥ | sarvāṁś ced anugatān ādītyo 'bhyudiyād vā  
'bhyastam iyād vā 'gny ādheyam punar-ādheyam vā yadi sarveṣv agniṣv  
anugateṣv ādītyo 'stam udayam vā gacheta tadā 'gnyādheyam punar-

ahute<sup>786</sup> cet<sup>787</sup> sāyam pūrvo 'nugached agnihotram adhiśrityo  
'nniyā 'gninā pūrveṇo<sup>788</sup> 'ddhṛtyā<sup>788</sup> 'gnihotreṇā 'nudraved<sup>789</sup> |  
adattapūrva-dhanam<sup>790</sup> dadyāc | chvas tapasvatīm nirvaped |  
āyāhi tapasā janiṣv<sup>791</sup> ā 'gne<sup>792</sup> pāvako arciṣā | upe 'mām suṣtutim  
mama | ā no yāhi tapasā janeṣv āgne<sup>793</sup> pāvaka dīdyat | havyā  
deveṣu no dadhad iti havimṣi dadyāt | sāyam ahutam atī 'tara-  
sminn<sup>794</sup> etad eva prāyaścittam anyatrā 'pi ṣṇutyā<sup>795</sup> ced |  
ahute cet prātaḥ pūrvo<sup>796</sup> 'nugacched avadāheṣum<sup>797</sup> aśni-  
yāt | teṣv alabhyamāneṣu bhasmanā 'raṇim saṃsprṣya ma-  
thitvā 'vadadhyād<sup>798</sup> | agnaye jyotiṣmata iṣṭim nirvaped | ahute

ādheyaṃ vā prāyaścittam bhavet | Mit dem Fall, das irgendein Opfer-  
feuer erlischt, beschäftigen sich Agn. Prāy. 18a: anugate tu maṃthanādi-  
tapasvati-ṣṭy-aṃtaṃ tatra prāyaścittam | tatra tu yāvajanma tā(n)van ma-  
thit[v]ā yadi laukikāgni-sthāpane anavakāśas tadā yāvad-utpattis tāvan  
ma[m]thanam eva tata āyatane nidhāyā 'nuddharāṇa-prāyaścitta-pūrvaka-  
homaḥ karttavya[s] ca | tato 'nuddharāṇa-prāyaścittena saha yadi kālo  
'tipannas tadā manasvatīhomaś ca kāryaḥ | <sup>785</sup> AD nirmathyaś ce  
B nirmamṭhyaś ca C nirmamṭhyaś ce

<sup>786</sup> B āhute; cf. Āp. 9. 9. 6. <sup>787</sup> A ce <sup>788</sup> A 'ṇodvṛtyā  
<sup>789</sup> Brahm. Prāy. 51 b folg.: yasyā 'hute 'gnihotre pūrvo 'gnir anugachet |  
svapradhāne 'gnihotreṇa prāsaṃgike 'gninā ca sahā 'gnihotreṇa co '[d]dra-  
vet | atrā 'nugached iti svayam anugataya(?) tad(?) bhavati nānugameti  
yathānugamayya pūrvam iti āhuta iti prāk pūrvasyā 'hute ita eva pra-  
thamaṃ jaiṇa (MŚ. 3. 3. 1) uddhṛtam abhimamṭrayate pradhānatvād anya-  
sya cā 'nādeśād adhvaryūr abhimamṭranādīni karoti | iṣe rāye ramasve  
ty (MŚ. ibid.) ādhāsyamāne uddhṛtam ādhāsyamānam cā 'gnim abhimam-  
trayate samṛād aṣṭy (ibid.) ādadhāti | amṛtāhutim ity aśyā "dhānamam-  
trasyā 'yam apacādadyāmbādhakam | sārāsvatau tvā (ibid.) ity āhitam  
avasthāpitam agnim abhimamṭrayata iti vyavahitam apy anuvarttate  
[']hute [']gnaye jyotiṣmate 'ṣṭākāpālaṃ nirvaped vāruṇam yavamayam  
caruṃ hutasyā mātre upavasatho na syāt idaṃ sāyam agnihotre vā  
viśeṣa-'bhidhānāt ubhayaṃ tu bhavati | <sup>790</sup> B °-pūrve-° <sup>791</sup> M. S. 4.  
10. 2. Āp. 9. 9. 3; vgl. auch Āśv. 3. 12. 27. <sup>792</sup> A agne <sup>793</sup> Die  
Worte von arciṣā bis āgne fehlen bei C; AD lesen: agne. <sup>794</sup> A  
ahutemititi itaraściṣminn <sup>795</sup> BCD sutyā <sup>796</sup> A  
aparvā <sup>797</sup> A läßt diese und die zwischenliegenden Worte aus;  
vgl. Āp. 9. 9. 7; Brahm. Prāy. 68 b: yasyā 'hute 'gnihotre [']paro 'gnir  
anugached iti ... AP. 37. 10. 1: apraṇito 'huto 'gnir upaśāmyati; vgl.  
ibid. 37. 13. 1: praṇito 'gnir upaśāmyati ... <sup>798</sup> Brahm.  
Prāy. 52 a folg.: yasyā 'hute 'gnihotra uddharāṇād ārabhya prāk  
pūrvasyā "huteḥ svapradhāna ity uktam | tatrā 'bhimarśanāmtam kṛtvo  
'ddharet | ... agnim adhvaryur grhṇīyād agnihotradravyaṃ soma  
śarmā grhṇīyāt sahanayanaṃ somaśarmā udya chattraṃ kṛtvo 'pāste  
adhvaryuḥ | paristarāṇāmtam kṛtvo 'pasādyam juhuyāt tam sadya jyoti-  
ṣmati bhūyo bhūyaḥ praṇīte 'nugame sakṛd eve 'ṣṭiḥ bahuvidā praṇī-  
yamāne 'nugate sa eka(?) bhūyaḥ praṇayed abhimamṭranādīni ca kuryat(!)

cet prātar aparo<sup>799</sup> vā 'nugacched<sup>797</sup> anugamayitvā pūrvam mathitvā 'param uddhṛtya juhuyāt | tvaramāṇaḥ pūrvam agnim anvavasāya tataḥ paścāt prāñcam uddhṛtya juhuyāt<sup>800</sup> || 1 || uparuddhe cen mathyamāno na jāyeta<sup>801</sup> yatra dīpyamānam

ā paristarāṇād āyur mecheti sādite 'nugate agne(??) eva dakṣiṇato 'gnihotra-dravyasya prayogaḥ(!) yadi hutāyām samidhā(?) 'nugachet(!) bhūyo 'nugata abhimamtrāṇādayo mamtrā āvartamte sakṛd eva samid bhūyo bhūyo 'nugata ekatra blasmany avasthāpīte 'gner darsane tatrasāmdhehān na jyotiṣmatī(!) agnimatī(!) āditaś ce 'yam eva sthāpīte bhūyo bhūyaḥ prañite prathamasyā 'gner darsane 'bhyuddhṛtadhāraṇalakṣaṇāṇāgnimatī jyotiṣmatī bhavati gataśriya uddharāṇābhāvād ita eve 'ty abhimamtrāṇam bhavati iṣe rāya iti ca mamtratrāyaṁ bhavati | yasyā 'hute 'gnihotre pūrvo 'gnir anugachet tamo vā etasya yajñam yuvata iti brāhmaṇam

<sup>799</sup> D ayaste cf. Kauś. S. 7. 3. 4: abhyuddhṛto [']huto 'gnir pramādād upaśāmyati mathite vyāhṛtīr juhuyāt . . . <sup>800</sup> Āp. 9. 8, 8; vgl. zu diesem Abschnitt Brahm. Prāy. 46 b folg.: yadi pūrvasyām hutāyām skandeta yatra ve 'ty arthaḥ | ity anena mamtreṇa samidham ādhāyo 'ttarām yathāvidhiṁ juhuyāt(!) vyākhyātāṁ punar āgnihotra-vidhānam | yadi pūrvasyām hutāyām āhavanīyo 'nugached agnir dārau dārāv agnir [M. Ś. 3. 2. 9] iti hiraṇyam nidhāyo 'ttarām yathāvidhiṁ juhuyāt(!) hiraṇyam nidhāye 'ty agnisampādanārthaṁ hiraṇyam nidhāya juhoty agnimaty eva juhōti 'ti darsanāt | uktam punarāgnihotraṁ yatra pūrvasyām hutāyām skanded āhavanīyā-'nugamaś co 'bhayaṁ bhavati tatā 'gnisampādanāya pūrvam hiraṇyam ādhāya samidham ādādhya . . . . .; vgl. ferner ibid. 53 a: yasyā 'hute 'gnihotre 'paro 'gnir anugached ahuta iti prāk pūrvasyā 'huteḥ(!) agnihotra iti . . . anugamayya pūrvasmin mathitvā prañayed anugamayya pūrvam aparasmān mathitve 'ti yena nyāyena mamthanam samāropya mathitvā prañayed iti viśeṣa uktāḥ siddham agnihotraṁ śvo bhūte 'gnaye tapasvate janadvate pāvakavate 'ṣṭakapālaṁ nirvapet śvo bhūta iti yena prakāreṇa śvo bhūto nirvāpaḥ svastha evam arthaṁ kṛtvā 'nyedyur nirvāpaḥ | yadi tvareta eva prāñcam uddhṛtya dakṣiṇāgnim anvāniya sāyamprātar juhuyāt . . . Bl. 54 b: yasyā 'hute 'gnihotre 'paro 'gnir anugachet svapradhāne uddharāṇād ārabhya prāk pūrvasyā 'huter gārhapatyānugame anugamayya pūrvam gārhapatyam samāropya nirmathya prañayanād ārabhyā 'gnihotraṁ siddham | upavasathaṁ kṛtvā 'gnaye tapasvata iṣṭi uddhṛtamātra āhavanīye gārhapatyānugame pātryām evā 'nugamayate(!) anugamite yady aparo drśyate tapasvatī jyotiṣmatī(!) uktam anugate jyotiṣmatī uktam anugate jyotiṣmatī nā 'nugamita iti . . . <sup>801</sup> cf. Āśv. Prāy. 7 a: atha samārūḍheṣu mathyamāno na jāye[ta] tadā laukikāgni-brāhmaṇapāṇy-ajakarṇa-darbhastambā-ṣpsu kṣāṭheṣu pṛthivyām hutvā 'namtaram eva mamthanam kuryāt | pṛthivyām pūrvasamid api na bhavati | homaḥ kāryaḥ | kṣāṭhe parisamimḍhanādayo lupyaṁte | brāhmaṇa-pāṇy-ādau tisras tisraḥ samidho na bhavanti | tadānīm yajamānasya yāvajjīvaṁ samva-tsaram vā vratam brāhmaṇapāṇi-home brāhmaṇāya vasati-dānam | ajakarṇa-home aja-māmsam nā 'śniyāt | darbha-stamba-home darbhāsane no 'pavišet | apsu home viveko na kāryaḥ | cf. Agn. Prāy. 18 a: agnihotrāya

parāpaśyet tata āhṛtyā 'gnihotram juhuyād<sup>802</sup> | yadi tam na vinded brāhmaṇasya dakṣiṇe pāṇau juhuyāt | tato brāhmaṇam na paricakṣita | yadi tam na vinded ajāyā dakṣiṇe karṇe juhuyāt | tato 'jām nā 'śniyād | yadi tām<sup>803</sup> na vinded darbha-stambeṣu<sup>804</sup> juhuyāt | tato darbheṣu nā 'sita | yadi tān<sup>805</sup> na vinded apsu juhuyāt | tato 'dbhiḥ pāḍau na prakṣālayita<sup>806</sup> | yadi tān na vinded dhirāṇye juhuyāt | tato hiranyam na bibhryād | āpadi mathitvā vihrtyā<sup>807</sup> 'gnihotram juhuyād | agnihotre ced anabhyuddhrte haviṣi vā nirupte śakuniḥ śyenah śvā vā 'ntareṇa vyaveyād<sup>808</sup> idam viṣṇur<sup>809</sup> iti | idam viṣṇur vicakrame tredhā nidadhe padam | samūḍham asya pāmsure | pra tad viṣṇur<sup>810</sup> | iti bhasmanā padam upavaped<sup>811</sup> | ano<sup>812</sup> rathā 'sya<sup>813</sup> puruṣo<sup>814</sup> [vā] vyaveyād<sup>815</sup> yad agne pūrvam nihitam<sup>816</sup> padam hi te sūryasya raśmin anvātātāna | tatra rayiṣṭhām anusambharai 'tām sam naḥ srja sumatyā vājavatyē<sup>817</sup> 'ty āda-dhyāt<sup>818</sup> || 2 || anvāhitāgniś cet<sup>819</sup> prayāyāt<sup>819</sup> tubhyam tā

kāle 'gnāv ajāyamāne 'py anyam āniya juhuyuh | agnihomārtham prapayana-kāle samārūḍho 'gnir mathyamāno na jāyeta anyam laukikam agnim āniya prāṇiṇi tattraiva homa[h] karttavyaḥ | etad anugate na bhavati | cf. Āśv. 3. 14. 14 ff.; K. Ś. 25. 4. 1 folg. <sup>802</sup> Āp. 9. 3. 3 ff. <sup>803</sup> Es handelt sich aber offenbar um das männliche Wesen; s. K. Ś. 25. 4. 5; — D tan <sup>804</sup> K. Ś. 25. 4. 6: kuśa-stambe <sup>805</sup> D tam <sup>806</sup> Das Gleiche lehrt Āp. 9. 3. 14. Nach K. Ś. 25. 4. 9 soll das Wasser in den zugehörigen Gefäßen an die Feuerstätten gestellt werden. Denn „vor dem Wasser darf man nicht Ekel empfinden, so lehrt der Veda“. <sup>807</sup> AB vihatyā. — Die obige Aufzählung der Substitutionsopfer lehrt eindringlich den Glauben an die absolute Notwendigkeit des Vollzuges des Agnihotra. <sup>808</sup> cf. Āp. 9. 6. 11; vgl. auch Āp. 9. 10. 15, 11. 24; Āśv. 3. 10. 10. <sup>809</sup> AV. 7. 26. 4. <sup>810</sup> AV. 7. 26. 2. <sup>811</sup> Āśv. 3. 10. 14. <sup>812</sup> ABD ato <sup>813</sup> D rathāśva <sup>814</sup> ABCD 'śa <sup>815</sup> A vyavāped; Bvyavāye C vyavāyo; vgl. Āp. 9. 10. 17; l. ano-rathā-śva-puruṣa-vyavāye? <sup>816</sup> So die Mss. mit M. Ś. 3. 4. 10. <sup>817</sup> T. B. 1. 4. 4. 10. Ap. Ś. 9. 10. 17; Āśv. 3. 10. 16. <sup>818</sup> Brahm. Prāy. 70 a: yasyā 'dhiśrite 'gnihotre haviṣi vā nirupte some vā pratatte 'no ratho 'śvaḥ puruṣa śvā kṛṣṇaḥ śakunir anyad vā saḥtvam aṃtarā viyāyā[t] trayastrimśat taṃtava (MŚ. 3. 4. 9) ity āhavanīye hutvā gām anva[ve]ityā 'varttayet . . . Bl. 70 b: yady ano vā ratho vā 'ntarā viyāyād iti katham punar atha śakataṃ vā vinā vāhair aṃtarā gachet . . . ; daß unter dem śakuni der Ath. Prāy. der kṛṣṇaśakuni, also etwa der Rabe, zu verstehen sei, lehrt auch der Komm. zu dieser Stelle, der den Text erweiternd interpretiert: puruṣagrahaṇa[m] dvipadāprasidhy-arthaṃ . . . śva-grahaṇa[m] siṃha-śṛgāla-śvāpada-prasidhy-arthaṃ kṛṣṇaśakuni[h] kākāḥ (!) tasya grahaṇam . . . ano-rathābhi pratyekam abhimamtraṇam trayastrimśat taṃtava iti; Bl.

aṅgirasastama<sup>820</sup> viśvāḥ suksītayah prthag agne kāmāya yemire iti hutvā prayāyād<sup>821</sup> | anvāhitaś ced anugached anv agnir<sup>822</sup> ity anyam praṇiyā 'gnyanvādhāna<sup>823</sup> -vrato-'pāyanā-bhyām manaso 'pasthāya bhūr iti vyāharet<sup>824</sup> | pāthikṛti<sup>825</sup> syāt<sup>826</sup> patho 'ntikād darbhan āhared | anaḍvān dakṣiṇā | sa-

71 a folg.: idam viṣṇur vicakrama iti padaṃ khyāpayaty āpo 'nvatiṣcet [l. 'siñcet? | padaṃ yopayitve 'ti padanyāsenā 'ntarāgamanam prāyaś-cittam iti darśayati; vgl. oben 2. 2 und Text von 1. 3; s. auch Agn. Prāy. 3 b: śvavyavāye tv ayam apy aparo viśeṣaḥ | idam viṣṇur . . . pāmsure [cf. unten 5. 2] iti mamtreṇa śuno yāni padāni tāni bhasmanā pūrayet | pratipadam mamtrā-"vṛttiḥ | tataḥ(!) āhavanīyam punaḥ praṇayed uddhriyamānam iti | tata upatiṣṭheta tad(?) yad agne pūrvaṃ . . . vājavatyā (s. Text) tvam agne . . . aśi 'ti (cf. oben 2. 1, 3, 8) ca . . . etābhyām tato 'gnaye pathikṛte svāhe 'ti pūrṇāhutiḥ | iṣṭipakṣe varttamānam karma samāpya tasminn evā 'gnau iṣṭiḥ kartavye [ti] prati darvi-homeṣv eṣa vidhiḥ | <sup>819</sup> A ce mriyāyāt B cet prāyāyāt C cet prathayāt D cet prāpunyāt <sup>820</sup> RV. 8. 43. 18. <sup>821</sup> Agn. Prāy. 1 b: anvāhitāgneḥ prayāno-'papattau prthag agnīn nayeyuḥ | . . . tubhyam tā aṅgirasatame 'ti(!) (RV. 8. 43. 18) vā "jyā-"hutiṃ hutvā samāropayet | tubhyam . . . \*re | ity ājyā-"hutiṃ hutvā samāropayed vā | ayam te yonir r̥viya ity araṇī gārhapatyē pratitapet | . . . ayam te . . . girāḥ (RV. 3. 20. 10) iti nā 'gny-amtare | pāṇi vā | yā te agne yajñiyā tanūs taye 'hy ārohā "tmānam achā vasūni kṛpvaṇn aryā . . . rūni yajño bhūtvā yajñam āsīda iti (gemeint ist etwa TB. 2. 5. 8. 8) pāṇi pratitapet | dvayor api samāropanam yajamānaḥ kuryāt | varṇa-svarā-"di samyag uccārya samāropanam kartavyam | cf. Āśv. Prāy. 11 b: iṣṭi-madhye prayāna-prāptau gārhapatyē ājyam saṃskṛtya jānav ācyā "havanīye sruveṇa juhōti | tubhyam tām aṅgirasastama . . . yemire svāhā | agnaya idam | araṇī gārhapatyē yajamānaḥ pratitapet | ayam te . . . rayim | tūṣṇim jtarayoh pratitapet | tata sthālā-'mtaram gatvā vihāram kalpayitvā uddhanyamāna (gemeint: \*manam Āp. 5. 4. 1) ity uddhṛtya śam no devīr (RV. 10. 9. 4) ity avokṣya araṇī pratyavaroh[y]a śam yor (RV. 10. 9. 4) iti mamtreṇa mamthayet | svayam vā mamthet | pratiyatnam mamtrāvṛttiḥ | jātam agnīm gārhapatyē ādhāya tata ubhayatrā 'pi vihr̥tyā 'raṇigata-prāyaścittam karōti | tac caivam | gārhapatyē smārtavad ājyam saṃskṛtya sruk-sruvam niṣṭapya sruci caturgrhiṭam grhiṭvā juhōti mano jyōtir (VS. 2. 13) iti | tata sāṃgatā-siddy-arthaṃ sruvā-"hutiṃ viṣṇu-smaraṇam ca kṛtve 'ṣṭi-śeṣam samāpayet | <sup>822</sup> AV. 7. 82. 4; 18. 1. 27. <sup>823</sup> A 'gnyam-nādhāna B 'gnyavādhāna C gnyamnvādhāna; cf. dazu etwa Brahm. Prāy. 28 b: agner api nāṣe yathāpūrvam eva saṃskaraṇam. <sup>824</sup> Brahm. Prāy. 15 b: vratopetasya ced āhavanīyo 'nugacchet praṇīte manasā vratam upetya bhūr iti upatiṣṭheta <sup>825</sup> BC pāthikṛtvām; cf. Brāhm. Prāy. 3 a: kālātipattau pāthikṛti kartavye 'ti śrutyarthaḥ <sup>826</sup> Āśv. Prāy. 2a: yadi . . . āhavanīyaḥ śamyā-pa[rā]sād apy atīyāt | yadi vā(!) amāvāsyām paurṇamāsim vā 'tiyāt | yadi vā 'nyasyā 'gniṣv svayam yajet | yadi vā(!) aśyā 'gniṣv anyo yajeta | yadi vā 'syā 'nyo gñir agnīn vyaveyāt | tadā

rvatra<sup>827</sup> pāthikṛtyām<sup>828</sup> anaḍvān | agnīnām cet kaścīd upa-  
 vakṣ(ay)et<sup>829</sup> sa śam[yā]yā[h]<sup>830</sup> prāg vāsam<sup>831</sup> pāthikṛti<sup>832</sup>  
 syāc | cham[yā]yāh<sup>833</sup> parā(k) parās(y)āc ced idam ta ekam<sup>834</sup>  
 iti tānt<sup>835</sup> sambharet<sup>836</sup> para<sup>837</sup> ū ta<sup>837</sup> ekam iti dvitīyaṃ dviti-  
 yena<sup>838</sup> | tṛtīyaṃ tṛtīyena jyotiṣe 'ti<sup>839</sup> | tasmād<sup>840</sup> avakhyā-  
 yās<sup>841</sup> tatra nirvaped | adhi ced anuprāyāya<sup>842</sup> mathitvā  
 tatrai 'kān vaset<sup>843</sup> kālā-'tipāte<sup>844</sup> ca darśapūrṇamāsayor |

bhinna-kālīnaṃ prati nimittaṃ pāthikṛti kār्या | abhinna-kālīnā-'neka-  
 nimitta-sambhave sakṛt pāthikṛti kār्या | aṣṭakapālāḥ | vetthā hi (RV.  
 6. 16. 3) . . . om ye agniṃ pathikṛtaṃ ā devānām . . . (RV. 10. 2. 3)  
 anaḍvān dakṣiṇā | <sup>827</sup> A sa sarvatra <sup>828</sup> BCD \*kṛtvām  
<sup>829</sup> bei A unklar <sup>830</sup> bei A unklar <sup>831</sup> A vātaṃ l.: parā-  
 sāt? <sup>832</sup> B schiebt ein [\*ti] syām anaddhān agnīnām cet kakṣid  
 upavakṣayet śaśmāyā prāg vāsam pāthikṛti <sup>833</sup> B chamyā  
 C chammyā <sup>834</sup> AV 18. 3. 7. <sup>835</sup> A tān B tāṃ <sup>836</sup> cf.  
 Agn. Prāy. 2 b: yady utpādāni prayatno niḥphala[h] syāt (cf. oben 5. 2)  
 tadā-tadā punar-ārambhā-'vasare maṃtra āvarttayitavyaḥ | evaṃ punaḥ  
 punar āvarttayet | āhavanīyam avadīpyamānam arvāva (l.: arvāk) śamyā-  
 parāsād idam ta ekam para ū ta ekam iti samvapeṭ | Comm.: āhavanī-  
 yasyai 'kadeśaḥ samasto vā yady āyatanād bahir gachet [ta]dā "śamyā-  
 parāsāt tadā idam ta ekam para ūta ekam tṛtīyena jyotiṣā samviśasva |  
 samvేశane tanvāś cārur edhi priyo devānām parame janitre (RV. 10. 56. 1) |  
 iti tam ādāyā "yatane prakṣipya tato vyāhṛtihomāḥ |. In unserem Texte  
 werden wir dem entsprechend zu lesen haben: sa [agniḥ] śamyā-parāg-  
 āsād (besser: śamyāyāḥ parāg āsād) [yadi syāt] pāthikṛti syāc | chamyā-  
 prāg-āsāc (besser: chamyāyāḥ prāg āsāc) ced [agniḥ syāt] | idam te . . .  
 Āp. Ś. 9. 1. 17 erwähnt den gleichen Fall; vgl. Āsv. Prāy. 2a: āhavanī-  
 yasyai 'kadeśaḥ samasto vā yady āyatanād bahir arvāk śam[y]āparāsayat  
 patati tadā idam te . . . ekam maṃtreṇa punaḥ svāyatane kṣipet | samasta-  
 vyāhṛti-homāḥ kār्या ity eke | na visphulingaṃ vā 'trā 'syaitat prāya-  
 ścittaṃ | gārhapatya-dakṣiṇāgnyoḥ sva-svāyatanād bahiḥ-patane tūṣṇīm  
 prakṣipya vyāhṛti-homāḥ kār्याḥ | cf. Āsv. Prāy. 15 b: gārhapatya-da-  
 kṣiṇāgnyor āyatanād bahiḥ-pāte tūṣṇīm prakṣipya brahmā vyāhṛtibhir  
 juhuyāt |; ibid. 16 b: prāk prayājebhya iti srug-ādāpanād arvāk sarvaṃ  
 grhyata iti vṛttikṛto-'ktaṃ (cf. oben 4. 1) | etat-kālā-'tiriktā-'ṅgāra-ska-  
 mdane idam ta ekam . . . . . parame janitre iti maṃtreṇa svāyatane  
 punaḥ kṣipet | tataḥ sarva-prāyaścittaṃ na visphulinga-mātrasyai 'tat  
 prāyaścittaṃ | etad āhavanīyasyā 'rvāk śamyā-parāsāt patane | yadi śamyā-  
 parāsād apy atiyāt tadā pāthikṛti | āśaktau pūrṇahutiḥ | agnaye pathikṛte  
 svāhe 'ti | <sup>837</sup> ABCD paratra <sup>838</sup> B dvitīyaṃṣṭa  
 C fehlt <sup>839</sup> A \*ti tṛtīyaṃ <sup>840</sup> A yasmād <sup>841</sup> l. etwa  
 avakṣayane? A acakṣayās D avakṣāyās <sup>842</sup> A anuprāyā B anu-  
 prāya <sup>843</sup> l.: vāsayet <sup>844</sup> D \*pāti B \*-tipāttve; vom  
 Verstreichenlassen der zum Opfer festgesetzten Zeit scheint auch AP  
 37. 12. 1 zu reden.



vidhy-ardha-samāpte ced aparādham vidyāt (samāpte cet s)trīn haviṣyād<sup>845</sup> | agnaye vaiśvānarāya dvādaśa-kapālaṃ puroḍāśaṃ nirvaped<sup>846</sup> | yasya havir niruptaṃ purastāc candramā abhyudiyāt tāms tredhā taṇḍulān vibhajed<sup>847</sup> | ye madhyamās<sup>848</sup> tām<sup>848</sup> agnaye dātre 'ṣṭakapālaṃ puroḍāśaṃ nirvaped | ye sthaviṣṭhās tām indrāya pradātre dadhani<sup>849</sup> carum | ye kṣo-diṣṭhās tām viṣnave śipiviṣṭāya | śrite<sup>850</sup> prāg ukte<sup>851</sup> taṇḍulā- 'bhāvād ardham vā vidyāt || 3 || agnaye vitaye<sup>852</sup> 'ṣṭakapālaṃ puroḍāśaṃ nirvaped<sup>853</sup> yasyā 'gnayo mithaḥ samsrjyerann | agnaye vivicaye 'ṣṭakapālaṃ puroḍāśaṃ nirvaped yasyā 'gnayo<sup>854</sup> grāmyenā 'gninā samsrjyerann | agnaye śucaye<sup>855</sup> 'ṣṭakapālaṃ puroḍāśaṃ nirvaped yasyā 'gnayaḥ śāvenā 'gninā samsrjyerann | agnaye 'nnādāyā<sup>856</sup> 'nnapataye 'ṣṭakapālaṃ puroḍāśaṃ nirvaped yasyā 'gnayo dāvenā 'gninā samsrjyerann | agnaye jyotiṣmate 'ṣṭakapālaṃ puroḍāśaṃ nirvaped yasyā 'gnayo divyenā 'gninā samsrjyerann | agnaye 'gnimate<sup>857</sup> 'ṣṭakapālaṃ puroḍāśaṃ nirvaped yasyā 'gnayo<sup>858</sup> 'bhiplaverann | agnaye

<sup>845</sup> BCD havi syād; cf. Brahm. Prāy. 37 b: kalātipattau pāthikṛty anāgate ca (!) atra nityaviśeṣam etad [d]raṣṭavyam; dazu ausführlicher, korrupt überlieferter Comm.; 1. oben im Text: cet trir haviḥ syāt?

<sup>846</sup> Diesem wohl nicht hierher gehörigen Satze fehlt der Vordersatz, der nach Āśv. Prāy. 8 a zu ergänzen sein dürfte: āhitāgneḥ śatrurāṇāṃ bhōjane 'gnaye vaiśvānarāya pūrṇāhutiḥ | <sup>847</sup> vgl. oben 2. 2; 4. 1; Brahm. Prāy. 26 a behandelt den gleichen Fall und stellt die spezielle Möglichkeit auf: yadai 'ko muṣṭi[r] dvau vā prakṛtināṃ niruptau bhavataḥ (!) tadā candramaso 'bhyudaye vijñāte katham karttavyam

<sup>848</sup> B 'mā syus tād <sup>849</sup> B dadhati

<sup>850</sup> B śrute CD śrte <sup>851</sup> BC prākte? prätte?

<sup>852</sup> fehlt bei A; cf. Āśv. Prāy. 8 a: gārhapatyā- 'havanīyayoh samsarge 'gnaye vitaye pūrṇāhutiḥ | <sup>853</sup> Āp.

9. 3. 21; vgl. zu diesem Abschnitt die im Brāhmaṇa-Stil ausgeführte Reproduktion in 2. 7. <sup>854</sup> Āp. 9. 3. 18; K. Ś. 25. 4. 31—32; „yasyā

'gnayo“ d. h.: die zum Opfer nötigen Feuer; vgl. Āśv. Prāy. 8 a: gārhapatyā-dakṣiṇāgni-mukhānāṃ samsarge samāropya mathitvā 'gnaye vivicaye pūrṇāhutiḥ | <sup>855</sup> Āp. 9. 3. 22; cf. K. Ś. 25. 4. 29—30; danach

kann in diesem Falle von einer Sühne Abstand genommen werden; cf. oben 2. 7; Āśv. Prāy. 8 a: agninā śavāgni-samsarge samāropya mathitvā 'gnaye śucaye pūrṇāhutiḥ | <sup>856</sup> Auch in diesem Falle ist

nach K. Ś. 25. 4. 32 folg. eine Sühne nicht unbedingt notwendig. Das Sühneopfer soll vielmehr nur bei religiöser Überängstlichkeit stattfinden und dann dem Agni samvarga gelten. Eben dieser devatā soll es im ähnlichen Falle nach Ait. Brāhm. 7. 7 geweiht sein. <sup>857</sup> AD psumate; vgl. Āp. 9. 3. 22. K. Ś. 25. 4. 33. <sup>858</sup> bei B fehlen diese und die

dazwischenliegenden Worte; vgl. Āp. 9. 10. 11.

'gnimate<sup>859</sup> 'ṣṭākāpālām puroḍāśam nirvaped<sup>858</sup> ya āhavanīyam anugatatam abhyuddhared | agnaye kṣāmavate<sup>860</sup> 'ṣṭākāpālām puroḍāśam nirvaped yasyā 'hitāgner<sup>861</sup> agnigrhān<sup>862</sup> agnir dahed anagnir grhān vā | 'gnaye<sup>862</sup> vratapataye 'ṣṭākāpālām puroḍāśam ni[r]vaped<sup>863</sup> ya āhitāgnir ārtijam<sup>864</sup> āsru<sup>864</sup> kuryāt<sup>865</sup> tataḥ<sup>865</sup> pravased<sup>866</sup> | agnaye vratabhrte 'ṣṭākāpālām puroḍāśam nirvaped<sup>867</sup> parvaṇi yo vrata - velāyām avra-

<sup>859</sup> cf. aber Āśv. Prāy. 8a: sāgnāv āyatane 'gnim prañīya sthāpane 'gnaye agnimate pūrṇāhutīḥ | pūrvaḥprañitāgnim nihkāśya sthāpane prāyaścittam nā 'sti | aranyoḥ samārūḍha-vahninām ucchiṣṭādy-upaghāte caturgrhiteṇā 'havanīye manasvatī-homaḥ | ātma-samārūḍhāgnir yadi bhojanādi kuryāt tadā 'raṇyor laukikāgnau vā 'varohya vihrtya pūrvoktam eva prāyaścittam | punas tvā 'ditye 'ti (Āp. 9. 10. 9) samimḍhanam vā | <sup>860</sup> K. Ś.

25. 4. 36 gehadāhe 'gnaye kṣāmavate puroḍāśaḥ <sup>861</sup> A 'gnir <sup>862</sup> Diese und die dazwischenliegenden Worte sind korruptiert. Der Rekonstruktionsversuch schließt sich vorzugsweise an A an. A agnigrhādd agni hedata (na?) agnigrhān ca (va?) B agnigrāhām dahed anagnigrāhān vā 'gnaye C agnigrhān dahed anagnigrhān vā 'gnaye D agnigrhādaheddanagnigrhe nvāgnaye; unter anagnir wäre dann etwa „Phosphoreszenz“ zu verstehen. <sup>863</sup> Brahm. Prāy. 66 b:

yasyā 'hitāgner iti vyākhyātam brāhmaṇe 'gnaye kāmavate 'ṣṭākāpālām nirvapat | yasyā 'hitāgneḥ sattognir grhān dahed agnir vāi 'tasya kṣāmo grhān abhyacyatam iti sa dahaty eva 'param iti . . . . kṣāmo grhān abhyacyati [ucaḥ samavāye samavaiti] dahanāya sa kṣāmāḥ sa[m]-bhūyā (\*pā?) enam api dahati | . . . . adāhuko 'syā 'param agnir grhān bhavati | cf. Āśv. Prāy. 8a, welches — offenbar ursprünglicher und vernünftiger — den *Vratapati* bei Verletzungen der religiösen Enthaltensvorschriften empfiehlt: anvādhānā-'namtaram grāmāmtaram na gacchet (cf. oben 4. 3) | madhu-māmsā-'di nā 'śniyāt | na buddhi-pūrvam retāḥ skamdayet | ityādi vrata-lope vratapataye pūrṇāhutīḥ | — Zur Rekonstruktion des Textes sind Āśv. Prāy. 8a wichtig: grhadāhe 'gnaye kṣāmavate pūrṇāhutīḥ | . Zu obigem vgl. Āśv. Prāy. 12a: anvādhānā-'namtaram buddhi-pūrvaka-retāḥ-pāte imaṃ me varuṇa [V. S. 21. 1] tat tvā 'yāmī 'ty [VS. 21. 2] etābhyām sruvā-'hutī ājyabhāgā-'namtaram juhuyāt | buddhi-pūrvakaretāḥ-pāte ārtiā 'śru-pāte madhu-māmsā-'di-bhākṣaṇe vā vrātapatiṣṭīḥ | āśaktāv ājyabhāgā-'namtaram sruvi dvādaśa-grhītam caturgrhītam vā grhītvā 'havanīye juhuyāt | agnaye vratapataye svāhe 'ti tato viṣṇusmaranam | ; vgl. Agn. Prāy. 14a: kṣāmāyā (erg.: 'gnaye) 'gāra-dāhe śucaye saṃsarjane 'gninā | anyene 'ti sarvāgnibhiḥ | mithāś ced- vivicaye | gārhapatyādayaḥ sarve dvau dvau vā parasparam yadi saṃsrjyeran tadā vivicaya iṣṭīḥ kāryā | grāmyeṇa saṃvargāya pacanāgnīḥ | vaidyutenā 'psumate | vaiśvānarāya vimatānām anna-bhojane | <sup>864</sup> A āvirjam āsru BD ārtvijam āsru C tvijam āsru; verbessert nach Āp. 9. 4. 16; cf. K. Ś. 25. 4. 28, 11. 30. <sup>865</sup> A kuryāstat B kuryāts C kuryā <sup>866</sup> B prasaved; cf. Āp. 9. 4. 15. <sup>867</sup> ABCD

wiederholen hinter \*ped: ya āhitāgnir ārtvijam āsru kuryāt pravaset; C läßt āsru aus.

tyam<sup>868</sup> cared agnaye tantumate<sup>868</sup> 'ṣṭākāpālaṃ puroḍāśaṃ nirvaped yasya samtataṃ<sup>869</sup> agnihotraṃ juhuyuh || 4 || atha samni-patiteṣu prāyaścitteṣu vaiviciṃ<sup>870</sup> prathamam kuryāt | tato 'gnaye śucaye | vr̥tapatim antataḥ kṣāmatim<sup>871</sup> parivarttayad<sup>872</sup> yasyā 'gniṣv<sup>873</sup> anyam<sup>873</sup> yājayed<sup>874</sup> yo<sup>874</sup> vā<sup>874</sup> yajen<sup>874</sup> | mā-rutaṃ trayodaśa-kapālaṃ puroḍāśaṃ nirvaped yasya yamau<sup>875</sup> putrau jāyeyātām gāvo vā | yamasūr dakṣiṇā dhenur bhāryā vā<sup>876</sup> | pr̥ṣadājyaṃ cet skannaṃ<sup>877</sup> skannā dyaur<sup>878</sup> ity abhimantrya | skannā dyauh skannā pr̥thivī skannaṃ viśvam

<sup>868</sup> A avr̥tyam caret tantumate dagnaye tantumate B vr̥tyam caret tamtumata agnaye tantumate C wie A, jedoch agnaye; cf. Ait. Brāhm. 7. 8.

<sup>869</sup> B tataṃ C tamtam; cf. Āp. 9. 4. 15.

<sup>870</sup> Nach Brahm. Prāy. 65 a folg. wird aber die Vaivici vollzogen, wenn die Opferfeuer sich mit einander vermengen oder wenn deren Asche sich vermischt; ebenso Ait. Brāhm. 7. 6. Nach K. Ś. 25. 4. 32 ist das Opfer für Agni vivici in gleichem Falle fakultativ.

<sup>871</sup> A kṣāmatā <sup>872</sup> B pativarttayad C parivartayed <sup>873</sup> B ṣv

anyam fehlt bei C; bei A unklar. <sup>874</sup> A yājaye vā yajen B yājayed yo vā jayan C yājaye yo vā yajen; cf. Brahm. Prāy. Bl. 62 a: yo 'nyāgniṣu yajeta yasya cānye 'gniṣu yajeran yasyāgnayaḥ samsrjyeran . . ; cf. K. Ś. 25. 8. 16.

<sup>875</sup> Āp. 9. 14. 7, 17. 1; Āśv. 3. 13. 12, Ait. Brāhm. 7. 9.

<sup>876</sup> cf. den sehr korrupten Passus Brahm. Prāy. 68 b; ferner Āśv. Prāy. 8 b: yasya bhāryā gaur vā yamau janayet tadā marud-bhyaḥ pūrṇāhutiḥ | Agn. Prāy. 14 b: yasya bhāryā gaur vā yamau janayed iṣṭir marutaḥ |

<sup>877</sup> Brahm. Prāy. 72 a folg.: yadi pr̥ṣad-ājyaṃ skandet (!) hiranyam antarddhāya bhūyo [']bhyūnniyo (!) 'śveno (!) 'paghrāpya mano jyotir varddhatām bhūtir ity etābhyām āhutiṃ juhuyāt | . . . Bl. 72 b: yadi pr̥ṣadājyaṃ skandet iti pr̥ṣaskannam ājyo pr̥ṣad-ājyaṃ ājyaṃ dadhimiśraṃ ghṛtaṃ śadgunaviśiṣṭaṃ pr̥ṣadājyaṃ ity abhi-dhīyate | . . . hiranyam antarddhāya hiranyam tatrā 'vasthāpya yadi skanno bhūyo bhyūnniyaḥ bhūya tatrai 'vā 'bhimukhyena nīyeti vacanāt | . . . Bl. 73 a: aśvena gamdho pādān kārayitvā mano jyotir varddhatām bhūtir ity etābhyām āhutiḥ juhuyād . . . trayastriṃśat tam-tava ity āhavanīye hutvā . . . Bl. 73 a folg.: tatrai 'vā 'ntardhāyā 'vasthāpya yat skannaṃ hiranyam apaniya pr̥ṣadājyaṃ aśveno 'paghrāpya [a]śvām apaniya brahmā "huti juhoti . . . Es ist von einigem Interesse, daß der Vers „trayastriṃśat tamtavas“ als Zauber bei Zerreißen verschiedenener Art angewendet wird, z. B. (Bl. 75 b folg.): yadi raśanām chidyād yadi dvidhā kuryāt paśuvikārāt paśor (?) eva trayastriṃśat tam-tava ity etayā gramthi[nā] samdhā[ya?] . . . jyaitayai 'va juhuyāt (cf. AP. 37. 16. 1, 17. 1) . . . patni-raśanāyā[m] mekhalāyām vā dvidho kṛtāyām punaḥ sannahanam brahmacāriṇo mekhalāchede kṛtasya gopri 'tyādayas trayo mantrā bhavaṃti | . . . Bl. 94 b: yadi soma skandē vyākhyātām pr̥ṣadājyena soma skandet iti; cf. K. Ś. 25. 6. 6—7, 10; pr̥ṣadājya-skandane caike catustriṃśad-dhomam ichanti.

idaṃ jagat skannādo<sup>879</sup> viśve devāḥ prā skannā[t] prāyatām<sup>880</sup>  
havir ity abhimantrye 'ha gāvaḥ<sup>881</sup> prajāyadhvam<sup>881</sup> ity  
anyasya prṣadājyasya juhuyāt paśugavā<sup>882</sup> cet sruvair<sup>883</sup> hut-  
vā "srāvaṃ<sup>884</sup> yāty<sup>885</sup> avadānam<sup>886</sup> akarme<sup>886</sup> 'ty anyasyām  
dr̥ghatarāyām śrapayeyur<sup>887</sup> | [yady] avadānam na vimdet tadā  
"jyasyā 'vadyed<sup>888</sup> | upākṛtas cet paśuḥ prapated<sup>889</sup> vāyavyām  
yavāgūṃ nirupyā 'nyam tad-rūpaṃ tad-varṇam iti samā-  
nam || 5 || atha yasyā 'hargane<sup>890</sup> [']visamāpte yūpo virohet<sup>891</sup>  
pravṛhya yūpavirūḍhāny avalopya tapo hy agne<sup>892</sup> amtarām  
amitrām<sup>893</sup> tapa śamsam araruṣaḥ parasya tapo vaso cikitāno  
acittān vi te tiṣṭhantām ajarā ayāsaḥ | yo naḥ sanutyō abhi-  
dāsad agne<sup>894</sup> yo amtarō mitramaho vanuṣyāt<sup>895</sup> | tam ajare-  
bhir vṛṣabhis tava<sup>896</sup> svais<sup>896</sup> tapā<sup>897</sup> tapiṣṭha tapasā tapas-  
vān | yasmāt<sup>898</sup> kṛnoti ketum ā naktam cid dūra ā sate |  
pāvako yad vanaspatīn<sup>899</sup> yasmān minoty ajaro (nabhi-  
hita)<sup>900</sup> iti dve | pañcabhir aparaṃ paryukṣya suparṇā vā-  
cam<sup>901</sup> iti virūḍhāni hutvā punaḥsamāyāt tasmims tvāṣṭram  
ajam piṅgalam paśum bahurūpaṃ ālabhetā | 'gninā tapo 'nva-  
bhavad<sup>902</sup> | vācā brahma | maṇinā<sup>903</sup> rūpāni | 'ndreṇa devān |  
vātena prāpānt<sup>904</sup> | sūryeṇa dyām | candramasā nakṣatrāni |  
yamena<sup>905</sup> pitṛn | rājñā manuṣyān | upalena nādeyān | ajaga-  
reṇa sarpaṇ | vyāghreṇa "raṇyān paśūm | chyenena patatrīṇo |  
vṛṣṇā 'śvān | ṛṣabheṇa gā | bastenā 'jā | vṛṣṇinā 'vīr | vrihiṇā

<sup>878</sup> Ap. Ś. 9. 17. 1.    <sup>879</sup> A skannādyau    <sup>880</sup> A prāyatā B prāyepṛatām  
C prāyeyātām; gemeint vielleicht: prajāyatām    <sup>881</sup> A gāvogham  
B yā vo yaṃ C yāvo ya D gāvo yaṃ; — gemeint: AV. 20. 127. 12;  
RV. 1. 177. 4. Ap. Śr. 9. 17. 1.    <sup>882</sup> B 'gāvā; paśugavā ist  
offenbar eine Interpolation, die das Subjekt des Satzes verdrängt hat.  
<sup>883</sup> A suvair B bruvai C survai    <sup>884</sup> A śrāvaṃ BC sruvaṃ  
<sup>885</sup> ABD yāti    <sup>886</sup> A madāvāmakarme B mavādāmakarme  
C mavādāmakarme    <sup>887</sup> cf. Ap. 9. 4. 1.    <sup>888</sup> Brahm.  
Prāy. 77b: . . . . . āvadānāny api yadi na vimdet tadā "jyasyā 'vadyet . . .  
praiṣa imdṛāgnibhyām ājyasyā 'nubrūhī 'ti darśanāt (!) ājyena samsthā-  
pya punar yajeta atra kecid ācakṣate sarvaviṣayam etad bhavati |  
<sup>889</sup> cf. oben 2. 9.    <sup>890</sup> D ahavisargane    <sup>891</sup> Vgl. oben  
2. 6; K. Ś. 25. 10. 1 folg.    <sup>892</sup> RV. 3. 18. 2.    <sup>893</sup> A  
amitrāya    <sup>894</sup> B agner; RV. 6. 5. 4.    <sup>895</sup> Mss.: manuṣyāt  
<sup>896</sup> AD varāhais; B tavasyais C tāpastes <sup>897</sup> AD tapo    <sup>898</sup> A  
yasmā; bei C fehlen die Worte yasmāt bis vanaspatīn    <sup>899</sup> RV.  
5. 7. 4; Ap. Ś. 14. 29. 3.    <sup>900</sup> l.: nā 'bhihite?    <sup>901</sup> AV. 6. 49. 3.  
<sup>902</sup> Ap. Ś. 20. 11. 10.    <sup>903</sup> Die Mss. lesen: balinā    <sup>904</sup> A  
prāṇa C prāṇaḥ

'nnāni | yavenau 'śadhīr | nyagrodhena<sup>905</sup> vanaspatīn | udu-  
mbareṇo "rjaṃ | gāyatrī chandāmsi | trivṛtā stomān | brā-  
hmaṇena vācam iti brahmā pūrṇāhutīm juhuyāt | || 6 || iti<sup>906</sup>  
yajñaprāyaścitte pañcamo 'dhyāyaḥ samāptaḥ<sup>906</sup> |

athā 'taḥ saumikāni vyākhyāsyāmo | havirdhāne cet pra-  
pateyātām purā bahiṣpavamānād adhvaryur dakṣiṇam ud-  
grhṇīyāt | pratiprasthāto 'pastabhnuyāt<sup>907</sup> | pratiprasthāto  
'ttaram udgrhṇīyād | adhvaryur upastabhnuyād<sup>907</sup> yathā-  
prakṛti stambhāno 'pamānau<sup>908</sup> (!) sam āśvinor avasā nūtanena<sup>909</sup>  
mayobhuvā supraṇīti<sup>910</sup> gamema | ā no rayīm vahatam ota  
virān ā viśvāny amṛtā saubhagāni<sup>911</sup> | śīro yajñasya pratidhī-  
yatām<sup>912</sup> amṛtām devatāmayaṃ<sup>912</sup> | vaiṣṇavyāḥ | (kriyatām<sup>913</sup>  
śīra āśvinyāḥ<sup>914</sup> pratihriyatām<sup>915</sup> amṛtām<sup>916</sup>) dyubhir aktubhiḥ  
paripātām<sup>917</sup> asmān<sup>918</sup> ariṣṭebhir āśvinā saubhagebhiḥ | tan  
no mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivi<sup>919</sup> uta  
dyaur | ity āgnidhriye<sup>920</sup> juhuyād | audumbarīm ced apahareyur  
yām eva kāmciṭ prachidyā 'vadadhyād adhvaryur udgātā yaja-  
māna | ūrg asy ūrjaṃ mayi dhehi | śrīyām tiṣṭha pratiṣṭhitā |  
divaṃ stabdhvā 'ntariksaṃ ca pṛthivyām ca dṛḍhā bhavē 'ti<sup>921</sup> |

<sup>905</sup> Diese und die dazwischenliegenden Worte sind in den Mss. ganz  
entstellt. A yamena pina yajñā manuṣyā phalena nādeyātrajagareṇa sarpān  
grāmyeṇāranyān paśvānnāpanena patatiniṇo vṛṣabheṇa gā vastenājā vṛnāvi  
vihīnāntābi yavenauśadhīnyagrodhena [vanaspatīn] B yamena pitṛn rājñā  
manuṣyān phalena nādeyāny ajagareṇa sarpān vyāghreṇā "ranyān paśūn  
chyenena patatiriṇo vṛṣnāśvān ṛṣabhopyagā vastenājā vṛṣṇināvin vṛhiṇā  
'nnāni pavanenauśadhīn nyagrodhena; C (ähnlich B und D) yamena pitṛn  
ājñā manuṣyān upalena nādeyān ajagareṇa sapān vyāghreṇāranyān paśvaṃ  
chenena patatiriṇo vṛṣṇyāśvān ṛṣabhēṇa gā vastenājā vṛṣṇināvin vṛhiṇā-  
nāni yastvośadhīnyagrodhena; auch die folgenden Worte sind bei A  
und B sehr inkorrekt geschrieben.

<sup>906</sup> Bei BCD lautet der Ko-  
lophon: ity atharvavede vaitānasūtre prāyaścitta-prasaṃge trayodaśo  
'dhyāyaḥ samāptaḥ

<sup>907</sup> ABCD 'pastha brūyāt <sup>908</sup> A  
pasamāne BD pamāne C pamāno vielleicht Imperative plus „anas“.

<sup>909</sup> RV. 5. 42. 18. <sup>910</sup> A 'ṇitām <sup>911</sup> A 'bharāni

<sup>912</sup> Ap. Ś. 14. 33. 8; Mss.: pratihriyatām (A. 'hūyatām) <sup>913</sup> B  
skriyatā C kryatām; gemeint ist: dhīyatām

<sup>914</sup> C upādhinyā <sup>915</sup> A pratibudayatām; gemeint ist: pratidhīyatām <sup>916</sup> fehlt  
bei BCD; der in Klammern gesetzte Passus ist offenbar eine Wieder-  
holung der letzten Worte des vorausgegangenen Mantra.

<sup>917</sup> C  
'pātum <sup>918</sup> RV. 1. 112. 25. <sup>919</sup> AC 'vīr <sup>920</sup> Vgl.

K. Ś. 25. 6. 8. <sup>921</sup> AD bhavati BC bhava

dhartri dharitri janitri yamitri<sup>922</sup> 'ti brahmā<sup>923</sup> | 'ntaḥ<sup>923</sup>-sada-  
so<sup>924</sup> bahiṣpavamānena stūyur<sup>925</sup> | dikṣitasya gārhapatyō 'nte<sup>926</sup>  
gārhapatyō 'nugacched<sup>927</sup> agniṃ naro dīdhitibhir aranyor<sup>928</sup>  
hastacyuti janayanta praśastam | dūredṛśam gr̥hapatim atharyum  
iti mathitvā 'vadadhyād | āśv anupraṇitaś<sup>929</sup> ced anugached etayai  
'va<sup>930</sup> mathitvā 'vadadhyād | agnayaś cen mithaḥ samsrjye-  
raun<sup>931</sup> agninā 'gniḥ samsrjyata<sup>932</sup> ity ete<sup>933</sup> japeḥ | chālāmukhi-  
yaś ced anugacched gārhapatyāt praṇīya bhadraṃ karṇebhir<sup>934</sup>  
iti catasro japeḥ | bhadraṃ karṇebhiḥ śrṇuyāma devā bhadraṃ  
paśyemā 'kṣabhir yajatrāḥ | sthirair aṅgais tuṣṭuvāmsas tanū-  
bhir vyaśema devahitam yad āyuh | svasti na indro vṛddha-  
śravāḥ<sup>935</sup> svasti naḥ pūṣā viśvavedaḥ<sup>936</sup> | svasti nas tārksyo  
'riṣṭa-nemiḥ svasti no br̥haspatir dadhātu | pr̥sadaśvā ma-  
rutaḥ pr̥snimātaraḥ<sup>935</sup> śubhamyāvāno vidatheṣu jagmayāḥ<sup>937</sup> |  
agni-jihvā manavaḥ sūracakṣaso viśve no devā avasā gamann  
iha | śatam in nu śarado anti devā yatra naś cakrā jara-  
sam tanūnām | putrāso yatra pitaro bhavanti mā no ma-  
dhyā rīriṣatāyur gantoḥ | iti | preddho agna<sup>938</sup> iti ca-  
tasr̥bhīr juhuyāt | preddho agne dīdhi puro no 'jasrayā  
sūrmyā yaviṣṭha | tvām śaśvanta upa yanti vājāḥ | sapta  
te agne samidhaḥ sapta jihvāḥ<sup>939</sup> sapta rṣayaḥ sapta dhāma  
priyāni | sapta hotrāḥ saptadhā tvā yajanti sapta yonir  
ap̥nasva ghr̥tena svāhā | yan me manasaś chidraṃ yad vāco  
yac<sup>940</sup> ca . me hr̥daḥ<sup>940</sup> | ayaṃ devo br̥haspatiḥ sam tat  
siñcatu rādhasā<sup>941</sup> | mamā 'gne varca<sup>942</sup> ity ekā-'gnidhriyaś ced  
anugacched gārhapatyāt praṇīya mamā 'gne varca iti ṣaḍbhir

<sup>922</sup> Ap. Ś. 14. 33. 2; das Zitat ist in der Wiedergabe der Mss. völlig korrumpiert; es lesen BCD: dharti dharitri janitriti amitriti haritry adharitri janitry amitriti janitri hanitriti

<sup>923</sup> BD brahmātaḥ; AC brahmātra; korrupt!

<sup>924</sup> ABCD svaraso <sup>925</sup> A brūyuh B stayur

<sup>926</sup> A 'tyotpate B 'tyo 'nve C tyomte; l: 'patyo-'tpāte?

<sup>927</sup> Vom Erlöschen der Opferfeuer handelt zusammenhängend K. Ś. 25. 3. 1 folg.; cf. oben 1. 5; 2. 7. <sup>928</sup> RV.

7. 1. 1; Āp. 14. 16. 1. <sup>929</sup> C 'nītā; A 'nīte B 'nīti D 'nī

<sup>930</sup> C etayiva <sup>931</sup> cf. oben 2. 7; 5. 4. <sup>932</sup> Kauś. S.

108. 2; dagegen Āp. a. a. O.: agninā 'gniḥ samidhyate <sup>933</sup> A ate

<sup>934</sup> RV. 1. 89. 8; Āp. 14. 16. 1. Von dieser Eventualität scheinen auch

Brahm. Prāy. Bl. 114 a zu handeln (durch Korruption fast völlig unver-

stänglich geworden). <sup>935</sup> RV. 1. 89. 6, 7, 9. <sup>936</sup> C viś-

vatejaḥ <sup>937</sup> A jāmayaḥ <sup>938</sup> RV. 7. 1. 3. <sup>939</sup> VS. 17. 79.

<sup>940</sup> AC yat svagne hr̥daḥ B yas tv agne hr̥daḥ <sup>941</sup> ABCD rādhasa

<sup>942</sup> AV. 5. 3. 1.

juhuyād | auttaravedikaś<sup>943</sup> ced anugacchec chālāmukhiyāt  
 praṇīye 'mo agna<sup>944</sup> iti trayodaśabhir juhuyāt | imo agne vita-  
 tamāni havyājasro vakṣi devatātīm achā prati na īm surabhīni  
 vyantu | sapta te agne samidho<sup>945</sup> | yan me manasaś chi-  
 dram<sup>946</sup> | mamā 'gne varca<sup>942</sup> iti juhuyāt | paśuśrapaṇaś ced  
 anugacched auttaravedikāt praṇīya tvam no agne<sup>947</sup> sa tvam  
 na<sup>948</sup> iti sarvaprāyaścittam hutvā | yady ukhyo<sup>949</sup> 'nugacchet  
 punaḥ punaḥ prajvālya || 1 || kāyamāno vanā tvam<sup>950</sup> yan mātṛ  
 ajagann apaḥ | na tat te agne pramṛṣe nivartanam yad  
 dūre sann ihā 'bhavaḥ | yās te agna ārdra yonayo yāḥ ku-  
 lāyiniḥ<sup>951</sup> | ye te agna indavo yā u nābhayaḥ | yās te agne

<sup>943</sup> cf. Āśv. Prāy. 11 a: varuṇapraghāseṣv auttaravedikasyā 'gner da-  
 kṣiṇa-vihāraśthasya vā nāse śālāmukhāt praṇīya pūrvoktaṃ prāyaścittam  
 kuryāt | („pūrvokta“ s. den Schluß des im Ms. unmittelbar vorhergehenden  
 Passus Anm. 784 Cit. 2) nā 'trā 'nvādhānam | śālāmukhiyā-'nvādhāna-vya-  
 tirekeṇa prthag anvādhānasya pūrvam ananuṣṭhānāt | na caivam anvā-  
 hita-prāyaścittam na syād iti vācyaṃ | anvāhita-śālāmukhiyāt praṇītvena  
 dvayor apy anvāhitatvāt | anvāhita-śālāmukhiyā-nāse tu purāṇa-gārha-  
 patyāt taṃ praṇīya pūrvoktaṃ prāyaścittam kṛtvā 'nvādhānādi kuryāt |  
<sup>944</sup> RV. 7. 1. 18. <sup>945</sup> VS. 17. 79. <sup>946</sup> Āp. 14. 16. 1, 17. 1.  
<sup>947</sup> RV. 4. 1. 4. <sup>948</sup> AV. 20. 98. 2. <sup>949</sup> Des in anderen  
 Traktaten häufig erwähnten Ausgehens des dakṣiṇāgni gedenkt unser  
 Text nicht; s. z. B. Āśv. Prāy. 9 b: anvādhānā-'nantaram dakṣiṇāgni-nāse  
 śucir bhūtvā vihāraṃ praviśya gārhapatyam taṃ praṇīya prāṇān āyamyā  
 dakṣiṇāgni-nāsa-nimittaṃ prāśayec cittam (l.: 'nimitta-prāyaścittam)  
 kariṣya iti saṃkalpya gārhapatyē smārtavad ājyam saṃskṛtya sruk-sruvaṃ  
 niṣṭapya saṃmrjya sruci caturgrhītaṃ grhītvā 'havanīye samidham  
 ādhāya juhoti | mano jyotir juṣatām ājyam (Ā. Ś. 2. 5. 14) haviṣā ghr̥tena  
 svāhā | manase jyotiṣa idam na mama (gemeint: AV. 18. 2. 2?) | sām-gatā-  
 sidhyartham ekam sruvāhutim juhuyāt | bhūr bhuvah svah svāhā | tato  
 viṣṇu-smaraṇam | adhvaryu-sannidhau sa eva sarvaṃ kuryāt | saṃkalpaṃ  
 tyāgam ca yajamānaḥ | viṣṇu-smaraṇam ubhayoḥ | aiṣṭikājye sati na  
 smārtavaj ājya-saṃskāraḥ | aiṣṭi-saṃmārge sati na punaḥ pātra-saṃmārge  
 ity uktam prayaścitta-caṃdrikāyām | tato dakṣiṇāgneḥ paścād ūrdhvam  
 jānu(r) upaviśya mahyam yajantv (AV. 5. 3. 4) ity ādi tātri (?)-kāṣṭhāny  
 ādhāya vyāhṛtibhir upasthānam kuryāt | evam anvāhita-'havanīya-nāse  
 'pi | ibid. 10 a folg. findet sich eine Sühnezeremonie „gārhapatya-dakṣiṇā-  
 'gnyor nāse“; vgl. Agn. Prāy. 12 b: dakṣiṇāgny-anugamanam (l.: 'ne)  
 tūṣṇīm gārhapatyāt praṇīya bhūr ity upasthānādi samānam | homas tu (!)  
 āhavanīye ta[t]-tad-agnau vā sarva-prāyaścittam tu (!) āhavanīya eva |  
 ity anvāhita-prāyaścittam | ibid. 13 a: atha dakṣiṇāgner anugatiḥ | anu-  
 gataṃ dakṣiṇāgnim utpādayiṣyāmī 'ti saṃkalpya yonitāḥ prapayet | tata  
 āhavanīye 'gnaye tapasvate janadvate pāvakavate svāhe 'ti pūrṇāhutim  
 juhuyāt | <sup>950</sup> RV. 3. 9. 2. <sup>951</sup> M. S. 2. 7. 15: 98. 11; Āp.  
 15. 17. 5.

tanva ūrjo nāma tābhiṣ tvam ubhayībhiḥ samvidānaḥ śataṁ cinvānas tanvā niśidata | sakam hi śucinā śuciḥ<sup>952</sup> praśastā kratunā 'jani | vidvān<sup>953</sup> asya vrata dhruvā vayā<sup>953</sup> ivā 'nurohata ity<sup>954</sup> ādhaya samidham kṛṣṇam dadyād | vāso-yugam<sup>955</sup> dhenum<sup>955</sup> vā | yady ukhā vā<sup>956</sup> bhidyeta tair eva kapālaih samcityā 'nyām kṛtvā syūta devebhir amṛtenā<sup>957</sup> gā<sup>957</sup> ukhām svasāram adhi vedim asthāt satyam pūrvair ṛṣibhiḥ cākupāno<sup>958</sup> | agniḥ pravidvān iha tat karotu | stavādejarudharanamadrir<sup>959</sup> ity anumantrayet<sup>960</sup> | vasativarīṣ<sup>961</sup> cet skandeyuḥ<sup>962</sup> prthivi vibhūvarī<sup>963</sup> 'ti | cālyakam<sup>964</sup> cety<sup>964</sup> āvṛtte | namas te bhuvo viśva[m] tad grhītva mādā vāśa<sup>965</sup> iti catasṛbhir āgnidhriye juhuyāt | mādā vāśāḥ śundhyūr ajirāḥ | undatīḥ suphenāḥ jyotiṣmatis tamasvatir | mitrabhṛtaḥ kṣatrabhṛtaḥ svarāṣṭra iha mā'vata | vṛṣṇo aśvasya samdānam asi vṛṣṭyai tvo 'panahyāmi | devā vasavā agne indra sūrya<sup>966</sup> | devā udno datto 'dadhīm bhintta divas pa-

<sup>952</sup> RV. 2. 5. 4; Āp. 16. 15. 7.

<sup>953</sup> C viddhā artvijyā

dhruvā vrata

<sup>954</sup> Das Zitat ist in den Mss. sehr korrum-

piert. AC lesen statt: 'rohate ity: 'rohosāty; B 'rohasīty

<sup>955</sup> AC

'yugam dhenu BD 'gām dhenum

<sup>956</sup> A läßt vā aus.

<sup>957</sup> M. S.

2. 7. 16. Āp. 16. 26. 6.

<sup>958</sup> AD cā kūrān; B cākuryā C cā kūrām;

gemeint ist wohl die Fassung von K. Ś. 39. 3.

<sup>959</sup> Infolge seiner

Korruption für mich nicht identifizierbar. BD: stavādejarudhiramadrir

C wie B, nur: stadeja<sup>960</sup> A 'yeta

<sup>961</sup> A 'variyaś

<sup>962</sup> Āśv.

Prāy. 13 a erwähnen einen in der Opferpraxis sicherlich sehr häufig auf-

tretenden analogen Fall: prañitānām prokṣaṇīnām cā 'mbuskandane

samsrāve vā . . .

<sup>963</sup> K. Ś. 35. 3; Āp. 14. 17. 3.

<sup>964</sup> Durch Kor-

ruption unverständlich geworden. Statt des ca-Lautes vielleicht (mit A)

va zu lesen; D statt dessen sinīvaly urumdhe ity

<sup>965</sup> Ap. Ś. 14. 18. 1.

<sup>966</sup> TS. 2. 4. 8. 1. Das Zitat, wohl aus abweichender Rezension hervor-

gegangen, ist verunstaltet; A liest: māmā vāsāsadamdubhejirā umdārī

suphetāḥ | jyotiṣmatis tamasvatir mitrabhṛtaḥ kṣatrabhṛtaḥ svarāṣṭra

ihamāvataḥ | vṛṣṭyam samdānam asi vṛṣṭye tvo 'panahyāmi | devā vasavo

'gni sūryo tro danno dadhibhurdivaspūṛjanyāmdāntarikṣā samudrāt tato

no vṛṣṇyāvan | devām yujo mitravaruṇaryamā śukra tadevātsavitāyāhayā

taṁtrannapām narāsaṁsohnodatto dadhikinam divaḥ syur janyād anta-

riksāt samudrāt tato no vṛṣṭyāvann iti BC māmādvāsā śrudhyū (? C śru-

dbhyū) iṣa bhejirāmdāmdūtiḥ suphetāḥ | jyotiṣmatis tamasvatir mitra-

bhṛta kṣatrabhṛta svarāṣṭra ity amāyata | vṛṣṇo (C 'ṣṇe) aśvasya samdānam

asi vṛṣṭyai (C vṛṣṇyau) tvopanahyāmi | devatā vasavo agna (C āgna)

indrasūryo hnodatto (nho<sup>o</sup>) dadhibhit | divas phū(syū)-rjanyād āpta-

riksāt samudrāt tato no vṛṣṭyāvat | devā yujo mitravaruṇaryamā yuktaṁ

(C fügt no ein) devāḥ sapītayo apām napāt tanūnapām narāsaṁso 'nho-

datto dadhibhit (C dadhibidibhit) diva spūṛjanyād āptarikṣāt samudrāt

tato no vṛṣṇyāvan iti



rjanyād antariksāt samudrāt tato no vr̥ṣṭyā 'vata | devā yujo  
 mitrāvaruṇā 'ryamā yuktam devāḥ sapītayo apām napāt tanū-  
 napān narāśamsa udno datto 'dadhim bhintta divas parjanyād  
 amtariksāt samudrāt tato no vr̥ṣṭyā 'vate 'ti | pravṛttās cet  
 syuḥ samāsiñcantv<sup>967</sup> iti samsiñcen<sup>968</sup> | nivṛttās cet syur apām  
 ūrmī<sup>969</sup> 'ti grhitvā ṣaḍbhir āhavanīye juhuyād | indriyāvān  
 madintamas tam vo mā 'va kramiṣam | achinnam tantum  
 prthivyā anu geṣam<sup>970</sup> iti hutvā || 2 || abhivṛṣṭe<sup>971</sup> some dyaus  
 ca tvā prthivi ca śṛṇitām antariksam ca | indur indum avāgād  
 imdor imdro 'pāt<sup>972</sup> | yajñas ca tvā vāyuḥ ca śṛṇitām ahaś ca  
 tvā rātriś ca śṛṇitām darśas ca tvā paurnamāsaś ca śṛṇitām  
 yajñas ca tvā dakṣiṇā ca śṛṇitām dakṣas ca tvā mānasaś ca  
 śṛṇitām arkaś ca tvā 'śvamedhaś ca śṛṇitām | . . . . ś ca  
 tvā . . . .<sup>973</sup> imdur indum upāgāt<sup>974</sup> sāyāme so ma<sup>975</sup> bhūt  
 sarva<sup>976</sup> tasya<sup>976</sup> ta<sup>976</sup> imdavaḥ | indrapitasyo 'pahūtasyo  
 'pahūto bhakṣayāmī<sup>977</sup> 'ty abhimṛṣṭasya<sup>978</sup> bhakṣayet | saso-  
 mam cec camasam sadasi stotreṇā 'bhyupākuryād dhiranya-  
 garbhas tad<sup>979</sup> it<sup>979</sup> padam<sup>979</sup> it<sup>979</sup> dvābhyām<sup>979</sup> juhuyāt<sup>980</sup> |  
 tad it padam na viciketa vidvān<sup>981</sup> yan<sup>982</sup> mṛtaḥ<sup>982</sup> punar apy  
 eti jīvān | pravṛttā<sup>983</sup> ca sthali syāt<sup>983</sup> trivṛd yad bhuvanasya  
 rathavṛj jīvo garbho na mṛtasya jīvāt svāhe 'ty | anyas ced<sup>984</sup>  
 āgrāyanād<sup>984</sup> grhṇīyād<sup>984</sup> āgrāyanaś<sup>985</sup> ced upadasyed āgrā-  
 yanād grhṇīyād grahebhyo<sup>986</sup> vā 'hr̥tya<sup>987</sup> śukra-dhruvau<sup>988</sup>

<sup>967</sup> Gemeint ist AV. 7. 33. 1.  
 B siṃcam C samgnicam  
<sup>969</sup> AV. 20. 28. 4; Vait.  
 31. 22.  
<sup>970</sup> Ap. Ś. 10. 19. 10.  
<sup>971</sup> A abhipṛṣṭa  
<sup>972</sup> K. S. 35. 11; Āp. 14. 29. 2.  
<sup>973</sup> die Mss. geben nur diese Silben  
 als Rest des Textfragments; AD śrutvā  
<sup>974</sup> MŚ. 3. 6. 15.  
<sup>975</sup> BCD  
 somā  
<sup>976</sup> A: (somas) tat savita imdavaḥ | BC (°mā) bhūt sarva tasya  
 ta imdavaḥ | D bhūs tat savitasya ta  
<sup>977</sup> vgl. V. S. 38. 28.  
<sup>978</sup> l.:  
 abhivṛṣṭasya?  
<sup>979</sup> BC aditidvābhyām  
<sup>980</sup> Brahm. Prāy. 93 a:  
 cec camasam abhyupākuryāt (!) hiranyarbha ity āgnidhriye pūrṇahutiṃ  
 juhuyāt . . . [Comm.] yadi sadasy avasthitam camasam abhyupākuryāt (!)  
 hiranyagarbha ity . . . . .  
<sup>981</sup> TB. 3. 7. 10. 6.  
<sup>982</sup> A yad amṛtaḥ  
 B yan mataḥ C yan ataḥ  
<sup>983</sup> Diese und die inzwischenliegenden  
 Worte fehlen bei BCD; statt ca lies A va; cf. AP 37. 19. 1 yasyā 'sāmāpte  
 karman y upapātram pravarttate  
<sup>984</sup> hinter ced etwa: upadasyed  
 zu ergänzen. A nyaścehāprāyanāhūṇīyād B anyas cedmāgrāyanād grh-  
 ṇīyād C anyas cedāgrāyanāt grhṇīyād; vgl. K. Ś. 25. 12. 25. folg.  
<sup>985</sup> BC nāc  
<sup>986</sup> ABC grhebhyo  
<sup>987</sup> ABC 'hutya cf. Brahm.  
 Prāy. 82 a: yady āgrāyanaḥ śkamded upa vā dasyed itarebhyo grahebhyo  
 nirgrhṇīyāt | . . . yadi 'tare grahā śkamdeyur upa vā dasyeyur puro grāya  
 apo nigrhṇīyāt.  
<sup>988</sup> A dhruvau

varjam | ā tvā yajñasye<sup>989</sup> 'ti catasṛbhir juhuyād | ā tvā  
yajñasya ramhyā[t] suśvāṇaḥ pavate sutaḥ | pratnāni pāti kā-  
vyah | goṣā<sup>990</sup> indo nṛṣā asy aśvasā vājasā uta<sup>990</sup> | pratnāni  
pāti kāvyah | devānām deva<sup>991</sup> iti dve | dhruvaś ced upadasyet  
pravṛttā cet sthāli syād vasavas tvā "dis tarpayantu rudrās tvā  
tarpayantu | ādityās tvā tarpayantv ity utsrjya dhruvā dyaus<sup>992</sup>  
ity abhimantrya dhruvaṃ<sup>993</sup> dhruveṇ<sup>994</sup> 'ti grhītvā "yurdā asi  
dhruva iti catasṛbhir āgnidhriye juhuyāt | āyurdā asi dhruva  
āyur me dāḥ<sup>995</sup> svāhā | varcodā asi dhruvo varco me dāḥ  
svāhā | tejodā asi dhruvas tejo me dāḥ svāhā | sahodā asi  
dhruvaḥ saho me dāḥ svāhā | grāvṇi<sup>996</sup> śirṇe<sup>996</sup> dyotānasya<sup>996</sup>  
mārutasya brahmasāmena stuvīrann<sup>997</sup> ity eke bhakṣaṇīyam<sup>998</sup>  
uparaveṣv apinayet || 3 || apidagdhe<sup>999</sup> some kṛtāmtvād<sup>1000</sup>  
upakrameranyaṃ<sup>1001</sup> vacanāt<sup>1002</sup> | japtvā purā dvādaśyā<sup>1003</sup>  
punar<sup>1004</sup> dikṣāvāmtādviti<sup>1005</sup> | tatra tā dadyād<sup>1006</sup> yāḥ<sup>1007</sup>  
kasyai tvā<sup>1008</sup> dāsyā<sup>1008</sup> bhavati | tathai 'vai 'nām<sup>1009</sup> ṛtviḥ<sup>1009</sup>  
yājāyeyur<sup>1009</sup> | yady akṛita-somam<sup>1010</sup> apahareyur<sup>1011</sup> anyāḥ<sup>1012</sup>  
kṛitavyo | yadi kṛito<sup>1013</sup> naṣṭaḥ<sup>1014</sup> syāt sā nityā 'bhiṣi-  
cyo | rājā-'hāra<sup>1015</sup> iti kimcid deyaṃ<sup>1016</sup> | tenā 'sya sa

<sup>989</sup> RV. 9. 6. 8. ACD ātvāsyeti B ātmāyajñāsceti <sup>990</sup> RV. 9. 2. 10;  
fehlt bei B. <sup>991</sup> Kauś. S. 74. 12. <sup>992</sup> AV. 6. 88. 1; Āp. 14. 27. 7.  
<sup>993</sup> fehlt bei A. <sup>994</sup> AV. 6. 87. 3; Āp. 14. 27. 7. <sup>995</sup> Āp. 14. 27. 6;  
Ś. Ś. 4. 12. 10. <sup>996</sup> A gnāhi śirṇe rghotāsyā BC grāvṇi śirṇe  
dyotā asya; D dhyātā asya <sup>997</sup> A suviram <sup>998</sup> ABCD  
\*yām <sup>999</sup> A apidagve BCD apidagdham <sup>1000</sup> A kṛte tā  
B kṛtām tvā C vṛtām tvā?; l. wahrscheinlich: kṛtatvād <sup>1001</sup> Brahm.  
Prāy. 95 a: yadi rājā 'bhidaḥyeta grahān adhvaryu[h] sparśayeta stotrāny  
udgātā śastrāṇi hotā 'tha [a]dhvar[yur] yajñam sa[m]bhṛtyā purva ceṣṭe-  
ram.... Bl. 96 b folg.: yadi rājā 'bhidaḥyeta krayāt prāg dakṣiṇakālāt  
sarveṣv evā 'vadhīṣu prāptam kāmam vipracārād eka ichamti <sup>1002</sup> BD  
cavanām; zu diesem völlig verderbten Passus scheint Āśv. 6. 8. 1 parallel  
zu sein. <sup>1003</sup> A \*daśā <sup>1004</sup> A punad B puna <sup>1005</sup> A  
'ddhiti A wiederholt: tatra krameranyaṃ vacanān japtvā purā daśā pu-  
naddikṣāvāddhiti; s. K. Ś. 25. 14. 30. <sup>1006</sup> B drdyād <sup>1007</sup> fehlt  
bei BCD <sup>1008</sup> A tvasya tad; zu verbessern nach K. Ś. 25. 14. 31.  
<sup>1009</sup> AD tayaivanā ṛtvir yājāyeyur B tathaiva nām ṛtviḥ ryaajāneyur  
C wie B; nur: ryajaya <sup>1010</sup> A \*kṛitaḥ so° <sup>1011</sup> AC upa°  
<sup>1012</sup> BC anya AD anyatra <sup>1013</sup> A kṛitam yo BCD kṛitavyo <sup>1014</sup> BC  
ceṣṭa AD neṣṭa <sup>1015</sup> D rajohāra <sup>1016</sup> Brahm. Prāy. 82 a:  
cet kṛitam apahareyur iti yasya krayeṇā 'bhisambandhaḥ (!) upariṣṭāt  
somagrahanāt... dvau somaparakārau haimavato 'sau javanakha tatra  
haimavate (!) āloḥita-varṇako maujavato babhravarṇakaḥ | .... mauja-  
vatasyā 'pahāre keciḥ haimavata āhartavya tam abhiṣuṇuyāt | .... cf. K. Ś.

parikrito bhavati | yadi somam na vindeyuh pütikān abhiṣu-  
 nuyur<sup>1017</sup> | yadi na pütikān arjunāny<sup>1018</sup> atha<sup>1018</sup> yā<sup>1018</sup>  
 eva kās cau 'śadhīr āhrtyā 'bhiṣunuyuh<sup>1019</sup> | pañcadakṣiṇam  
 kratum samsthāpayeyur ekadakṣiṇam vā | yena yajūena kāmā-  
 yeta tena yajeta | [a]tra yat kāmayeta tatra tad dadyāt | prā-  
 taḥsavanāc cet kalaśo vidīyeta vaiṣṇaviṣu śipiviṣṭavatīṣu trcā<sup>1020</sup>  
 stūyur<sup>1021</sup> | (mādhyamdināś cet<sup>1022</sup> pavamāne sa-mādhyam-  
 dināt<sup>1023</sup> pavamānā<sup>1024</sup>) yadi mādhyamdinā<sup>1025</sup> 'rbhavya<sup>1025</sup>  
 pavamānasya purastād vaṣaṭ-kāra-nidhanam sāmā<sup>1026</sup> ku-  
 ryād | yadi tṛtiya-savana etad<sup>1027</sup> eva<sup>1028</sup> || 4 || bhūmir bhū-  
 mim agān<sup>1029</sup> mātā mātaram apy agāt | ṛdhyāsma putraiḥ  
 pasubhir yo no dveṣṭi sa bhidyatām iti | yan mārṭtikam  
 bhidyeta<sup>1030</sup> tadā 'po gamayet<sup>1031</sup> tathaiva dārumayaṃ ya  
 rte cid abhiśriṣa<sup>1032</sup> ity etayā 'labhya 'bhimantrayate |

25. 12. 17 folg. Dem ālohita entspricht hier vollständig: avyaktarāga-  
 puṣpāni tṛṇāni. Als Surrogate werden genannt (der Stufenfolge nach  
 eins für das andere) śyenahrta, pütika, ādāra, aruṇadūrvā, haritakuśa; die  
 Schilderung dieser Pflanzen ist von Wichtigkeit. <sup>1017</sup> Wörtlich gleich  
 PB 9. 5. 3; cf. Āśv. 6. 8. 5 f.; Brahm. Prāy. 83 a; K. Ś. 25. 12. 18; Pet. Wb.  
 u. pratinidhi: somā-bhāve bhavet pūtidhiḥ pratinidhāv uta | <sup>1018</sup> A  
 arjananaithāyā B arjanānaithāyā C arjunānaiṣyāyā D arjunānairthāyā  
<sup>1019</sup> Brahm. Prāy. 83 a: yadi na pütikān athā 'rjunāni yadi na pütika-  
 tṛṇāni ca viṃde[t] tata abhiṣunuyād iti varttate lohita-tūlāni haima-  
 vatasya sthāne haimavato lohitākāra iti bhāvah . . . maujavatasthāne  
 babhrutūlāny arjunāni varttate . . . yadi nā 'rjunāni na viṃded iti  
 varttate ca ca (?) yā kās co 'śadhīn āraṇyā abhiṣunuyād vā 'rjunāni na . . .  
 viṃded yāḥ kāmās cau 'śadhīr āraṇyā darbhakās ādikā abhiṣunuyāt soma-  
 vikrayiṇāś ca kiṃcid dadyād iti . . . 93 a gedenkt noch des Falles: droṇa-  
 kalaśe cet somam na viṃdeṭ skanded (?) upadasyed (?) vā . . . tad dhi-  
 raṇya[m] rjīse 'py asya prakṣipyā 'bhiṣunuyād . . . <sup>1020-1021</sup> cf. unten  
 6. 6; statt trcā erwarten wir ṛkṣu <sup>1022</sup> B ci C cit <sup>1023</sup> A  
 \*dinā BC dināt <sup>1024</sup> fehlt bei A. <sup>1025</sup> \*dina  
 ārbha\* wäre grammatisch richtig. <sup>1026</sup> A sama B samāna  
 C samā me <sup>1027</sup> fehlt bei C <sup>1028</sup> Brahm. Prāy. 87 a: (yadi  
 mādhyamdine grāvā śīryate [cf. oben 6. 3] . . .) . . . yadi prātaḥsavane  
 kalaśo dīryeta vaṣaṭkāranidhanam . . . . . ekasmin dārumaye kalaśe  
 droṇakalaśa iti prayoga . . . . . eteṣām aṣṭānām yadi kaścid dīryeta . . .  
 87 b [ganz verderbt]: yadi prātaḥsavane droṇakalaśam kalaśo dīryetā  
 'bhimarśanākāle tatra somasūryā 'smin pātre samāvapati ya tritiya (?)  
 sthānā[t] tu kṛtvo 'dgātṛbhiḥ prahitam sammrṣtam avasthāpya tasmin  
 somam avanayet . . . . . <sup>1029</sup> Āp. 3. 20. 9; 9. 16. 2. <sup>1030</sup> cf.  
 Āp. 9. 16. 2 f.; Āśv. 3. 14. 12; cf. oben 3. 7—8. <sup>1031</sup> A yogamayait  
 BC yo maye; D yo gamayet <sup>1032</sup> AV. 14. 2. 47; vgl. K. Ś.  
 25. 5. 29 f. und unten Note 1147.

sarvatra śirne bhinne naṣṭe 'nyam kṛtvā punar mai 'tv indriyam<sup>1033</sup> ity ādadīta<sup>1034</sup> | bahiṣpavamānam cet sarpatām<sup>1035</sup> prastotā vichidyeta brahmaṇe varam dattvā tatas tam eva punar vṛṇiyād | yad udgātā vichidyeta sarvavedasa-dakṣiṇena yajñena yajetai | 'vam sarveṣām vichinnānām sarpatām ekai-kasmin kuryād | dyauś ca ma indraś ca me<sup>1036</sup> | tantum tanvan<sup>1037</sup> | mā pragāma patho vayam<sup>1038</sup> iti | śastrāc<sup>1039</sup> cec chastram anuśamsan<sup>1040</sup> vyāpadyeta mā<sup>1041</sup> pragāma patho vayam<sup>1038</sup> iti pañcabhir juhuyād | rāthamtarām cet stūyamānam<sup>1042</sup> vyāpadyeta samyag digbhya<sup>1043</sup> iti dvābhyām juhuyād<sup>1041</sup> | yavā-"dinām avapannānām<sup>1044</sup> vyāvṛttānām uttarāsām<sup>1045</sup> yathālingam dvābhyām juhuyān | nārāśamsā(d) unnetād<sup>1046</sup> upadasyerann<sup>1046</sup> ayam no agnir adhyakṣa<sup>1047</sup> iti dvābhyām | pāñnejanyāś ced upadasyet samāsiñcantv<sup>1048</sup> it isamsiñcet || 5 || atha ced dhutā-'hutau somau pītā-'pītau vā samsrjyeyātām<sup>1049</sup> yajñasya hi stha ṛtvijā<sup>1050</sup> gavimdrāgnī kalpatā yuvam hutā 'hutasya cā 'syā yasye 'ndrāgnīvitam pibata ghṛtam imām ghṛtam iti dvābhyām juhuyāt | prātaḥsavanāc<sup>1051</sup> cet<sup>1052</sup> kalaśo<sup>1053</sup> vidīryeta vaiṣṇavatiṣu<sup>1054</sup> śipiviṣṭavatiṣu gaurīvitena stūyuh<sup>1055</sup> | samāna-janapadau cet somau samsavau syātām pūrvo

<sup>1033</sup> Kauś. 9. 2. <sup>1034</sup> AD °dhīta; K. Ś. 25. 6. 1 folg. lehrte die Entstehungsgeschichte irdener Gefäße in interessanter Weise.  
<sup>1035</sup> ABC sarpatātām <sup>1036</sup> TS. 4. 7. 6. 2. <sup>1037</sup> RV. 10. 53. 6; Āp. 9. 8. 7. <sup>1038</sup> AV. 13. 1. 59. <sup>1039</sup> A śastrām <sup>1040</sup> AC °sa B °sam <sup>1041</sup> Diese und die dazwischenliegenden Worte fehlen bei D. <sup>1042</sup> AB sūya°  
<sup>1043</sup> BC samādigbhya AD samādiśya; cf. Paipp. S. 15. 1. <sup>1044</sup> A āpavannānām B apannānām C āpannānām <sup>1045</sup> A uttarāsām C uttasasām; l.: uttarābhyām? <sup>1046</sup> l. unnitā? cf. K. Ś. 25. 12. 11; vgl. Brahm. Prāy. 89 a: yadi nārāśamsā upadasyeyuh yaṁ yaṁ hamanupatiṣṭhēra tasya bimbum avanayet <sup>1047</sup> Kauś. 89. 13. <sup>1048</sup> Gemeint ist jedenfalls AV. 7. 33. 1; cf. Āp. 7. 17. 1: asmāñ avantu payasā | <sup>1049</sup> Brahm. Prāy. 90 a (ganz korrupt): yadi hutāhutātōpapītau va somau samsrjyeyātām amtaparidhy amgārā dakṣiṇāho hy ahutasye 'ti juhuyāt yadi hṛtād āhṛte hute [']hute pītārupīti apitād vā 'pi 'ti samsargo bhavet tam yat samsrṣṭe 'dam tataḥ paridhy amgārām dakṣiṇā 'po hyu 'hutasya ce 'ti juhuyāt <sup>1050</sup> cf. RV. 8. 38. 1; (Text nach BC); hinter ṛtvijā liest A: gavimdrāgnīvitam pīvata ghṛtam imām chṛtam tam pibata ghṛtam imām ghṛtam <sup>1051</sup> ABC °vanam <sup>1052</sup> D ca tad <sup>1053</sup> B °śe; vgl. K. Ś. 25. 12. 22. <sup>1054</sup> ABC °viṣu cf. 6. 4 <sup>1055</sup> Brahm. Prāy. 103 b folg. behandeln in überaus korrupter Form das gleiche oder ein ähnliches Thema: yadi prātaḥsavanavesomer ity etāsti so somo iya stuta itī marutvatiṣu gāyatrena stuyuh | . . . . yadi madhyamdine somā

'gnim<sup>1056</sup> parigrhñiyāt<sup>1056</sup> pūrvo devatāḥ parigrhñiyāt | nā 'tirā-  
tryā<sup>1057</sup> prātar-anuvākam upākuryād | abhiṣṭāvya 'tha<sup>1058</sup> sam-  
veśāyo<sup>1059</sup> 'paveśāya gāyatrīyai chandase 'bhībhūtyai svāhe<sup>1060</sup> 'ti  
purastāt prātaranuvākasya juhuyāt | triṣṭubha<sup>1061</sup> iti mādhyam-  
dine<sup>1062</sup> vidviṣāṇayoḥ samsavāv<sup>1063</sup> iti vijñāyate<sup>1064</sup> | savanīyā-  
'nantaram agnaye yaviṣṭhāyā ṣṭakapālam ity āhavanīye<sup>1065</sup> ma-  
had<sup>1065</sup> abhyādadhya<sup>1065</sup> | sambhārāṇām caturbhiḥ caturbhiḥ  
pratidiṣaṃ juhuyād | uttamam<sup>1066</sup> āgnīdhriye somabhāga[m] brāh-  
maṇeṣu śamse[t]<sup>1067</sup> | vajrāṇām śyenaviṣamasya<sup>1068</sup> ca phaṭkāra-  
prabhṛty<sup>1069</sup> anujāñiyāt | sarveṣu cā 'bhicārikeṣu samdikṣitāṇām  
ca vyāvartteta 'gneran brāhmaṇaḥ<sup>1070</sup> procya jivā nāma sthā  
tā imaṃ jivet(v)o<sup>1071</sup> | 'pajivā nāma sthā tā imaṃ jiveta |  
jivikā nāma sthā tā imaṃ jiveta samjiveta | jivalā nāma sthā  
tā imaṃ jiveta samjiveta | samjivikā nāma sthā tā imaṃ  
jive(s)t(v)e | 'ty<sup>1072</sup> apaḥ<sup>1072</sup> paribrūyāt<sup>1072</sup> | tāsām udag-  
arvāk<sup>1073</sup> kuryād | upāśv-antaryāmau<sup>1074</sup> ca cet te<sup>1074</sup> prāpā-  
pānau<sup>1074</sup> pātām | upāśu-savanas te vyāṇam pātu | śrotram cā  
'śvinau pātām | dakṣakratū te mitrāvarunau pātām | stana ity  
ṛtupātre<sup>1075</sup> | ātmāṇam ta āgrayaṇaḥ pāt | aṅgāni ca ta ukthyaḥ  
pāt | āyuṣ te dhruvaḥ pātu | vīryam te lakṣmīḥ pāt ity juhu-

'tiridhyeti . . . vaṇ mabāsti sūrye 'ty ādityavatīṣu gaurivītena sapte  
suyuh | yadi tṛtīyasavane somo tiricyeta viṣṇo śipiviṣṭavatīṣu gaurivatena  
sāmnā s[t]uyuh . . . yady atirātraviṣṭośapaviṣṭavatīṣu brhātā stuyu yady  
atirātrād itiricyati viṣṇo śipiviṣṭavatīṣu vahatanaśāstrādayaḥ | vgl. K. Ś.  
25. 13. 6 folg.

<sup>1056</sup> ACD gnir grhñiyāt B gnir grhñiā. Vgl.

K. Ś. 25. 14. 8 folg.; P. B. 9. 4. 2.

<sup>1057</sup> A tāni rātryāḥ B tāni

rātryā C tāni rātryāt

<sup>1058</sup> A abhiṣṭāvvyartheḥ BC atīṣṭāvvyātha

D iti bhiṣṭāvvyātha

<sup>1059</sup> C samdeśātho B saveśāyo D samveśāyo

<sup>1060</sup> P. B. 9. 4. 6.

<sup>1061</sup> fehlt bei A.

<sup>1062</sup> ACD

'nenā D 'nevā

<sup>1063</sup> A samavov; BCD samāvāv; zu ergänzen hinter

mādhyamdine: samveśāyo 'paveśāya jagatryai chandase 'bhībhūtyai svāhe  
'ti tṛtīya-savane; l. sodann: nānā-vidviṣāṇayoḥ samsava iti

<sup>1064</sup> BC

'yamte D jñāyamte; cf. TS. 2. 2. 9. 6: triṣṭubham mādhyamdinaṃ  
savanam

<sup>1065</sup> A 'nīyamahṛdabhyāmdadhya<sup>1065</sup>

<sup>1066</sup> A 'mamam

<sup>1067</sup> A samse B śamse B śamse

<sup>1068</sup> A 'śayanasya BC 'viṣanasya

<sup>1069</sup> B vaṣaṭkāra CD vaṣaṭkārah

<sup>1070</sup> CD brāhmaṇaḥ

<sup>1071</sup> Āp.

14. 20. 8 in erweiterter Fassung; cf. AV. 19. 69. 2 ff.; in den Mss. kor-  
rumpiert; vgl. Āśv. 6. 9. 1. Die Fehlerhaftigkeit des vorausgegangenen  
Textes macht es schwer verständlich, daß es sich bei diesen Sprüchen  
um die Abwehr von Krankheiten, die den dikṣita befallen haben, handelt.

<sup>1072</sup> BC, dessen Textfassung wir im übrigen gefolgt sind, liest: ity ayaḥ  
paribrūyāt; AD ity ayaḥ paridhi brūyāt; A läßt die Worte samjiveta jivalā  
nāma bis ayaḥ pari<sup>o</sup> aus.

<sup>1073</sup> A arvām B ārcā C ācā; l. udakārtham?

<sup>1074</sup> Āp. 14. 21. 4; Āśv. 6. 9. 3; AB 'yāmo cet prā<sup>o</sup> C 'yāmau ce prācet-  
prācet prā<sup>o</sup>

<sup>1075</sup> AB kratupātre (l.: ṛtu?) C ṛcupātre

yāt | puṣṭinā puṣṭim<sup>1076</sup> prānena prāṇam tejasā tejaś cakṣuṣā cakṣuḥ śrotreṇa śrotram āyuṣā "yuh punar dehī 'ti sakṛd etāni juhuyād brahmāṇi sūktāni || 6 || brahmā brāhmaṇacchamsi vai "ndra -vāyavād<sup>1077</sup> graham grhṇiyāt<sup>1078</sup> | sa cen<sup>1079</sup> mriyeta<sup>1080</sup> 'gnibhya<sup>1081</sup> eva<sup>1081</sup> trīn āṅgārān uddhṛtya dakṣiṇam pāṇim<sup>1082</sup> śronim<sup>1083</sup> prati<sup>1084</sup> dagdhvā<sup>1084</sup> 'sthiny<sup>1085</sup> upanidadhys<sup>1086</sup> | tasya putram bhrātaram vo 'padikṣām<sup>1087</sup> samāpnuyuh<sup>1088</sup> | sa cen mriyeta 'gnibhya eva trīn āṅgārān uddhṛtya dakṣiṇam pāṇim śronim pratitapyai 'va dagdhvā<sup>1085</sup> <sup>1089</sup> hotuh<sup>1090</sup> pramukhā<sup>1091</sup> rtvijah<sup>1092</sup> prācīnāvitam kṛtvā dakṣiṇān ūrūn āghnānāḥ sarparājñinām (ūrttyā)<sup>1093</sup> kirttayan-  
ntaḥ<sup>1094</sup> stotre<sup>1094</sup> stotre<sup>1095</sup> 'sthi-putam<sup>1096</sup> upanidadhyuh | samvatsare<sup>1097</sup> 'sthipuṭam<sup>1097</sup> nidadhyuh<sup>1098</sup> | samvatsare 'sthini yājayet | samāpte samvatsare dikṣitānām ced upadikṣeta somam<sup>1099</sup> vibhajya<sup>1099</sup> viśvajitā<sup>1100</sup> 'tirātreṇa | yady āsvi-  
ni[ṣu]<sup>1101</sup> śasyamānāsv<sup>1102</sup> ādityam purastān na paśyeyur āsvam śvetam rukmapratihitam<sup>1103</sup> purastād avasthāpya<sup>1104</sup> sauryam śvetam (g)ajam<sup>1105</sup> upālambhyam ālabheta tasya<sup>1106</sup> tāny eva

<sup>1076</sup> cf. Āp. 10. 10. 6. <sup>1077</sup> A vemdra° BCD  
caimdra° <sup>1078</sup> ACD grhṇāti yāt <sup>1079</sup> A ven C te  
<sup>1080</sup> A mriyeta° C bhāyeta° <sup>1081</sup> A °bhyas C °bhāva <sup>1082</sup> A  
°pāṇiḥ <sup>1083</sup> B daṃ CD fehlt <sup>1084</sup> A tathaiva dagdhā  
C dadhyā; 1.: pratidhāya; der völlig korrupte Text Brahm. Prāy. 112 a  
gibt die gleichen Worte wieder. <sup>1085</sup> Diese und die dazwischen-  
liegenden Worte fehlen bei A. <sup>1086</sup> B uyanidhyus <sup>1087</sup> D  
°dikṣeram <sup>1088</sup> K. Ś. 25. 13. 28 folg.; dieser Satz ist zweifellos  
eine Duplik des Folgenden. <sup>1089</sup> B daśvā C läßt dagdhvā aus.  
<sup>1090</sup> B hotṛḥ <sup>1091</sup> CD °kha <sup>1092</sup> fehlt bei C <sup>1093</sup> AD  
sāyamrājñināmūrttyā B sāyamśājñināmūrttyā C sāyamrājñināmūrtyāya  
<sup>1094</sup> A kirttanastotre BD kirttiyantastotre C kirttiyannāstotre <sup>1095</sup> fehlt  
bei AC. <sup>1096</sup> AD sthipuṭa BC sthiputrim <sup>1097</sup> A °tsarāsthipuṃṭha  
C °puram <sup>1098</sup> vgl. hierzu K. Ś. 25. 13. 31–36. <sup>1099</sup> A  
somam avibhajya <sup>1100</sup> K. Ś. 25. 10. 4 folg. <sup>1101</sup> A āsvini  
<sup>1102</sup> C °nāstv D °nāhsv <sup>1103</sup> ABCD °hatam <sup>1104</sup> Brah.  
Prāy. 101 a: yasyā "śvine śasyamāne sūryo no "diyād āsvam śvetam  
rukma-pratimuktaṃ purastāt pratyānmukham avasthāpayet kūrmeṇa pūr-  
vām avedaṃ naimittikam abhidhīyate yasya yajamānasyā "śvina śasya-  
māne sūryo no "diyāt tatro 'ktam udite sūryo nīti tad yadi no 'dgīyāt (?)  
tato gachet tasmin kāle sūryas tata iti naimittikam āśva śveta-rukma-  
pratimuktaṃ pratipūrvam uktābādhane ["]śvavadva rukma prāpnoti  
purastād varṣavidvātaṣṭ tasminn eva kāle sūryasapatny (?) rthaprasrutaṃ  
mukham avasthāpayet .... <sup>1105</sup> Statt des sachlich unmöglichen  
gajam von ABC ist vielmehr: ajam zu lesen, wie z. B. aus Brahm. Prāy.  
102 a hervorgeht: sauryo ja śvetam apālambhyā .... <sup>1106</sup> A tasyā

tantrāṇi yāni savanīyasyuḥ purastāt saṁdhi camasā <sup>1107</sup>  
 "savānām <sup>1108</sup> anupradānam syād | aśvamedhe ced aśvo nā  
 "gacched āgneyo 'ṣṭākāpāla iti mṛgākḥare <sup>1109</sup> ṣaḍḍhaviṣkām <sup>1109</sup>  
 iṣṭim <sup>1109</sup> nirvaped daśa-haviṣam ity eke <sup>1110</sup> | vādavām ced aśvo  
 'bhīyād agnaye 'mhomuce 'ṣṭākāpālam sauryam payo <sup>1111</sup> vā-  
 yavyāv ājyabhāgau || 7 || somarūpeṣu 'kta ācāryakalpo | brā-  
 hmaṇam tu bhavati | trayastriṁśad vai yajñasya tanva |  
 ity ekāṇna <sup>1112</sup> -triṁśo <sup>1113</sup> pākanagnim <sup>1114</sup> aśvaṇām <sup>1115</sup> ity  
 arthalopān nivṛttis | triṇi vā catur-grhītāny anuvākasye 'ty  
 ācāryā ete nityakalpāyā 'rtvijetarūpayasām <sup>1116</sup> tanvām  
 ārttim ārchatām co'ttarām vā saṁdhiṁ <sup>1117</sup> saṁdhāya juhuyād  
 iti taittirīyabrahmaṇam iṣṭvā tad-daivatyām <sup>1118</sup> -edhikīyatām <sup>1119</sup>  
 arttir vidyāj jāmim puruṣavidhiṁ māyayā vā yajñasamba-  
 mdhinim vān-manas-cintāyām <sup>1120</sup> prāg viharanād ārtāya prajā-  
 patir manasi sāravato vāci viśṛṣṭāyām vidhānam dikṣāyām  
 brahmavrate svāhe 'ty etena nyāyena vājasaneyibrahmaṇa-  
 moghena mantrāḥ <sup>1121</sup> klptāḥ <sup>1121</sup> | prajāpataye svāhā dhātre  
 svāhā pūṣṇe svāhe <sup>1122</sup> 'ty | aparāhṇikaś cet pravargyo 'bhyastam  
 iyāc chukro <sup>1123</sup> 'si <sup>1124</sup> divo 'chata <sup>1125</sup> iti juhuyād vyāhṛtibhiś  
 ca | śvaḥsutyām <sup>1126</sup> ced ahutāyām tad-ahartāv <sup>1127</sup> apāga-  
 ched <sup>1128</sup> indrāya harivata <sup>1129</sup> iti brūyād ihā 'nvicamatibhir  
 iti tiṣṛbhiḥ | prātaranuvākam ced duritam upākuryāt pra vām  
 damsāmsy aśvināv avocam <sup>1130</sup> iti pañcabhir juhuyāt || 8 ||  
 pra vām damsāmsy aśvināv avocam asya patiḥ syām sugavaḥ  
 suvirah | uta paśyann aśnuvan dīrgham āyur astam ive 'j

<sup>1107</sup> AB vamatsā C vamaśā

<sup>1108</sup> ABD asāvānām C asāvān

<sup>1109</sup> AD mṛgākḥaṣaṁḍadhaviṣāyām iṣṭim BC mṛgāravareṣaḍḍhaviṣyābhiṣṭim

<sup>1110</sup> Einen allgemeinen Fall dieser Art erwähnten Brahm. Prāy. 73 b: yadi daivān mānuṣād vā pramādāt paśur upākṛtaḥ palāyeta . . . upo devān daivir viśa iti darbhyābhyām (śāśayā) co 'pasprśati 'ti . . . dhvajā- "dibhāve vātam apaniya vāyavyām yavāgūm nirupye 'ty ānantaryam darśayati . . . <sup>1111</sup> B pavo <sup>1112</sup> AD ekām na B ekānta;

cf. G. B. 2. 2. 10.

<sup>1113</sup> A triśo

<sup>1114</sup> C 'kajagnim

D pākamagnim <sup>1115</sup> BD 'nāyām <sup>1116</sup> C 'rupa° A 'kalpārgihijeta°

<sup>1117</sup> A saṁdhit B saṁdviṁ C saṁddhim <sup>1118</sup> B devatyām

<sup>1119</sup> BD ekikīyati C ekīyati; beide mit der Wiederholung: tavatyā mehi-yatim <sup>1120</sup> D cintaniyām <sup>1121</sup> A mantra lupta;

gedacht ist an VS. 8. 54, das Zitat aber deckt sich mit M. Ś. 3. 6. 2; cf. Ś. B. 12. 6. 1. 3 folg. <sup>1122</sup> VS. 18. 28; 22. 32. <sup>1123</sup> ABD

chakro <sup>1124</sup> AV. 2. 11. 5; 17. 1. 20. <sup>1125</sup> B deva 'cha

CD divocha <sup>1126</sup> A sutyām B sutyā C sutyām <sup>1127</sup> A

'rttāv B 'rttav C 'rtav <sup>1128</sup> A adhyāgached <sup>1129</sup> Ap. Ś.

13. 17. 2. <sup>1130</sup> RV. 1. 116. 25.

jarimāṇaṃ jagamyāṃ || 1 || madhvaḥ somasyāśvinā madāya <sup>1131</sup>  
 pratno hotā vivāsate vām | barhiṣmati rātrir viśritā gīr iṣā  
 yātaṃ nāsatyō 'pa vājaiḥ || 2 || yo vām aśvinā manaso javiṃyān  
 rathaḥ svasō viśa ājigāti | yena gachathaḥ sukrto duronaṃ  
 tena narā vartir asmabhyam yātaṃ || 3 || ṛṣim narāv amhasaḥ  
 pāñcajanyaṃ ṛbiṣād atrim mumcatho gaṇena | minamtaḥ dasyor  
 aśivasya māyā anupūrvam vṛṣaṇā codayamtaḥ || 4 || aśvam na  
 gūḍham aśvinā durevair ṛṣim narā vṛṣaṇā rebham apsu | sam  
 taṃ riṇitho viprutam dampsobhir na vām jūryamti pūrvyā  
 kṛtāni || 5 || iti | prātaḥsavanam cen mādhyamdinam savanam abhy-  
 astamiyād agnir mā pātu vasubhiḥ purastād <sup>1132</sup> iti juhuyād |  
 agnaye svāhā vasubhyaḥ svāhā gāyatriyai svāhā | mādhyamdinam  
 cet ṛtṛiyasavanam abhyastamiyāt somo mā rudrair dakṣiṇāyā  
 diśaḥ pātvaḥ <sup>1133</sup> iti juhuyāt | somāya svāhā <sup>1134</sup> rudrebhyaḥ svāhā  
 triṣṭubhe svāhā | ṛtṛiyasavanam ced abhyastamiyād varuṇo  
 mā 'dityaiḥ <sup>1135</sup> sūryo mā dyāvāprthivibhyām pratiçyā diśaḥ  
 pātvaḥ iti juhuyād | varuṇāya svāhā 'dityebhyaḥ svāhā jagatyai  
 svāhā | ā bharataṃ śikṣataṃ vajrabāhū <sup>1136</sup> asmān indrāgni ava-  
 taṃ śacibhiḥ | ime nu te raśmayaḥ sūryasya yebhiḥ sapitvam  
 pitaro na āsan | indrāgnibhyām svāhe | 'ndrāviṣṇubhyām svāhā |  
 rātriparyāyās ced abhivichidyerann indrāya svāhe | 'ndrānyai  
 svāhā | chandobhyaḥ svāhā | ṛtvijām <sup>1137</sup> ced <sup>1138</sup> duritam upā-  
 kuryād agnaye rathamtarāya svāho | 'śase svāhā | pañktaye  
 svāhā | 'śvibhyām svāhā | mā naḥ piparid aśvine 'ti | sarvatra  
 'nājñātesv <sup>1139</sup> agnaye svāhā | yajñāya svāhā | brahmaṇe svāhā |  
 viṣṇave svāhā | prajāpataye svāhā | 'numataye svāhā | 'gnaye  
 sviṣṭakṛte svāhe 'ti | trātāram indram <sup>1140</sup> | yayor ojase <sup>1141</sup>  
 'ti cai | 'tā viṣṇu-varuṇa-devatyā | uktāni prāyaścittāny | athai  
 'kāgnau yatra puroḍāśā uktā <sup>1142</sup> sthālīpākāms <sup>1143</sup> tatra <sup>1143</sup>  
 kuryāt | puroḍāśeṣu japair eva <sup>1144</sup> kuryāt | sarvatra chedanabhe-  
 danā-'vadāraṇa-dahaneṣū <sup>1145</sup> 'khāsu <sup>1145</sup> somakalaśa-mahāvīra-

<sup>1131</sup> RV. 1. 117. 1.<sup>1132</sup> AV. 19. 17. 1.<sup>1133</sup> AV. 19. 17. 3.<sup>1134</sup> VS. 22. 27 ff.<sup>1135</sup> AV. 19. 17. 4.<sup>1136</sup> RV. 1. 109. 7.<sup>1137</sup> B ṛtvijo C ṛtvijoc<sup>1138</sup> A ce D ca<sup>1139</sup> cf. 760; vgl.

ferner Āśv. Prāy. 18 b: anājñātaṃ yathātathaṃ svāhā | agnaya idaṃ |  
 puruṣa-sammito yajño | agnaya idaṃ vyāhṛtihomam viṣṇusmarāṇam ca  
 kuryāt | <sup>1140</sup> AV. 7. 86. 1. <sup>1141</sup> AV.

7. 25. 1.

<sup>1142</sup> B uptā (?)<sup>1143</sup> B 'kāmsū . . .

(unklar) [kuryāt]; AC 'kāś tatra

<sup>1144</sup> AB ava<sup>1145</sup> A

chedanabhedanāvadāraṇadahanēṣūśāsu BC chedanāvadāraṇadahanēṣukhāsu



yajña-bhāṇḍeṣu sarvatra śirṇe bhinne <sup>1146</sup> naṣṭe <sup>1147</sup> 'nyam kṛtvā  
 punar mai 'tv indriyam <sup>1148</sup> ity ādadita | sarvatra mā no  
 vidann <sup>1149</sup> ity abhayair <sup>1150</sup> aparājitair <sup>1151</sup> juhuyāt | abhayair  
 aparājitair juhuyāt || 9 || śaṣṭho <sup>1152</sup> 'dhyāyaḥ <sup>1152</sup> | atha yatrai  
 'tat pārthivam āntarikṣam divyam devair asurair vā prayuktaṃ  
 tad adbhutaṃ śamayaty atharvā prabhur adbhutānām | so  
 dūrvā-"jyam <sup>1153</sup> grhitvā "havanīye juhoti | prthivyai śrotrāyā  
 'ntarikṣāya prāṇāya vayobhyo dive cakṣuṣe nakṣatrebhyaḥ  
 sūryāyā 'dhipataye svāhe | 'ti sūtraprāyaścittis <sup>1154</sup> | tatra  
 ślokaḥ |

prāyaścittānām parimāṇam na yajña upalabhyate | tasmād  
 drṣṭaḥ samāso 'tra taṃ nibodhata yājñikāḥ |

ity atharvavede vaitānasūtre prāyaścittaprakaraṇam <sup>1155</sup> sa-  
 māptam <sup>1155</sup> |

<sup>1146</sup> Agn. Prāy. 5 b: kaṭhiṇa-dravyeṣu bhedanam dru (?) va-dravyeṣu  
 kṣaraṇam ubhayatra bhūmi-gatam eva duṣṭam bhavati | ; die auf die  
 Erde oder ins Feuer gefallene Opfergabe ist unrein. <sup>1147</sup> Brahm.

Prāy. 105 a: ukhā yady (a)sra[vaṃ] gache[t] (cf. oben 6. 2; vgl. AP.  
 45. 2. 19) tataḥ prañiyā . . . "havanīye punaḥ . . . . . Bl. 107 b: yady  
 ukhā 'bhībhidyaeta mahāvīro vā kapālāni cūrṇapeṣam piṣṭ[v]ā mṛdā  
 saṃsṛjya yo dhyā . . . vitiśraya ity (vergl. oben Note 1032) ukhām kṛtvā  
 tathā mahāvīrya ukhāmarthavīrayonulye naimittikam ity ataḥ (!) ubhayor  
 abhidhīyate . . . Bl. 108 a folg.: karma prādarśyate [yady ukhā 'bhībhi-  
 dyeta] . . . . . agnim anyasmin pātre [']vasthā . . . . . pya pravṛtti[m] kṛtvā  
 kapālāni pūrṇatpeṣam piṣṭvā mṛdā saṃsṛjya yatrātevadabhiśratha ity  
 ukhām kuryāt . . . pūrṇapeṣam piṣṭety evam-ādina 'dya tatedabhiśiṣṭa  
 iti . . . Vgl. auch Brahm. Prāy. 109 a: prāg dikṣābhyāḥ . . . yad bhi-  
 dyeta . . . sakṛtyāhutir (?) juhuyāt (!) yadi dikṣitasyo 'paramed . . . .

<sup>1148</sup> AV. 7. 67. 1.

<sup>1149</sup> AV. 1. 19. 1.

<sup>1150</sup> fehlt bei BC;

D 'bhayā

<sup>1151</sup> D parā°

<sup>1152</sup> fehlt bei BC.

<sup>1153</sup> C

dūrvāmjyam

<sup>1154</sup> D °cittisūtra

<sup>1155</sup> A prāyaścittiḥ prasaṅge

caturdaśamo 'dhyāyaḥ; B wie A; nur: °ścitta° und hinter 'dhyāyaḥ || 14 ||  
 Bei C fehlt von °ścitta an der ganze Rest; A fügt hinter 'dhyāyaḥ hin-  
 zu: | śubham astu | siddhir astu | kalyāṇam astu | śrī-viśveśvarāya namaḥ |  
 śrī-sarvavidyānidhāna-kavīndrā-°cārya-sarasvatīnām atharvavede vaitā(ya)  
 nasūtre prāyaścitti-prāsaṅga-pustakam | B fügt hinter || 14 || hinzu: śrī-  
 yajña-puruṣā-'rpaṇam astu | śrī-guru-ramadāsa-caraṇī-tat-para-viṣṇu-  
 nārāya devadhara | śeke || 1785 || randranāma-saṃvatsare māmehāgha-  
 suddha induvāra idaṃ pustakam samāptam | ; Colophon zu D s. bei  
 Weber, Berl. Handschr. Cat.